



THE

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VOL. III.

FEBRUARY, 1855.

NO. 1.

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## THE ASSOCIATION FOR THE PROPAGATION OF THE FAITH.

THERE are in the history of the Church few pages more interesting than those which will be devoted to this admirable society. It is known among us chiefly from the fact, that we have learned from time to time, that our bishops, struggling with their difficulties, have received bountiful aid from it. How few, however, know whence its resources are derived, what funds are those thus given for our benefit. Hitherto the Catholics in the United States have done little to aid the treasury of the Association and so facilitate the Catholic missions throughout the world, but as an effort is now making to organize the association among us, we deem it not inopportune to give some account of the origin, progress and achievements of an association honored with so many special marks of favor by the Sovereign Pontiff.

Speaking of the treasures of monarchs, a king said: "Gold is, in its last analysis, the sweat of the poor and the blood of the brave." But though the great mission fund of Catholicity is the contribution of the poor and lowly, it is not sweat or blood, it is the spontaneous offering of faithful millions, it is the widow's mite multiplied like the widow's oil.

A woman, without rank, wealth or position in society, was the foundress of this gigantic missionary association, and also of the devotion so widely spread under the name of the Living Rosary; two monuments which will ever remain a proof of her piety, zeal for the salvation of souls, love of Mary, and intense feeling for the glorious privilege of the Communion of Saints.

The origin of the Association may be traced to two impulses given to the missionary cause by the zeal of the Catholics of France; one by Bishop du Bourg, of New Orleans, in this country, in favor of the church of Louisiana; the other by the Seminary of the Foreign Missions, at Paris, in favor of the missions of Asia.

The Dominicans and Franciscans had, in the middle ages, begun the missions in Asia. The Jesuits, at the period of the Reformation, renewed them not only in Asia, but also in Africa and America, every where attended and accompanied by the earlier orders. The Seminary of the Foreign Missions at Paris, a creation of the Society of Jesus, contributed powerfully to the missions in India, China

and Canada. By these bodies, the various missions had acquired great development when, in the middle of the eighteenth century, infidelity under the name of philosophy made open war on religion in France. The Society of Jesus first sank under its blows, and the missions, missions to which it had drawn public sympathy and interest by the *Lettres Edifiantes et Curienses*, sank with those who had created them. The other orders and the Seminary of the Foreign Missions felt the blow severely. The spirit which had evoked the missions, produced laborers for the vineyard, drawn resources from high and low, and protection from every prince, was gone. In twenty years Christianity itself was overthrown in France, religion proscribed, and war desolated the face of Europe, preventing any attempt to restore the old missions or found others.

When the fatal day of Waterloo closed the long series of wars and opened a period of peace destined to continue uninterrupted for a generation, the attention of the Catholic world was again drawn to the missions among the heathen. The Seminary of the Foreign Missions was crippled in its resources, and though a new life had been given to many distant bodies of Christians by priests whom France, in her hour of madness, had driven from her shores, still these were gradually sinking beneath their labors, and a new organization was needed.

A glance at the state of the foreign missions at that epoch may not be amiss. In America, the missions among the Indians, where tribes had been converted and civilized, were stationary; those of Canada and Louisiana had ceased with the peace of 1763, when Catholic France surrendered those colonies; those of the Spanish and Portuguese colonies, created mostly by the Society of Jesus, fell with the body which had created them, and lay strewn around, fair indeed, like the ruins of Palmyra, but ruins still, while the distracted political state of these countries seemed to prevent any effort to restore the missions.—Such was the state of America.

In Asia, we find the Chinese missions a martyr still quivering beneath the butcher's hand. A frightful persecution raged; bishop, priest and people were cut down, schools suppressed, chapels destroyed. Anam was scarcely in a better state; Menhmenh already announced his fearful war on Christianity. India, under the British yoke, had almost forgotten the labors of a Xavier and his successors, and nothing but penal laws against religion had, by their very cruelty, maintained its fervor in Ceylon. The few laborers of the orders of Mount Carmel, St. Francis and St. Philip Neri in vain struggled with the exigencies of India. No Catholic missionary trod the soil of Persia, and if a few still lingered in the domains of the Sultan of Ipsamboul, the Grecian war and their defenceless state deprived them of all courage.

In the whole continent of Africa, in the wide spread islands of Oceanica, scarce a mission existed; no where could be found the crowds of neophytes gathered around the mission cross beneath the tropical sun. Idolatry still ruled with the faith of Islam over all these vast realms.

Such was the position of the world at the time, when suddenly two calls for aid arise. The Bishop of New Orleans, William du Bourg, when forced to accept the burden of that diocese, which embraced all the western valley of the Mississippi, hastened, in 1815, to seek aid in his native land. There was no longer in Europe powerful kings, wealthy clergy or liberal nobility to whom the missionary of the distant shore might appeal for means of continuing his labors. Du Bourg appeals to the poor. A good widow of Lyons whom he had known in this country responds to his call. She founds a society to aid the cause of Catholicity in

Louisiana; a franc is the annual subscription; numbers soon joined it, and the Bishop began to hope for certain periodical assistance. Still the progress of the little society was slow; obstacles of many kinds arose and impeded its amplification.

Meanwhile the Seminary of the Foreign Missions appealed to the people of France for succor. That institution felt that the times had changed. Beholding the societies formed by the lower classes in England and America, chiefly of the Methodist and Baptist denominations, it invited the Catholics of France to adopt the same plan of a petty but regular contribution from all who could afford it. The plan was not taken up; it remained a project; none of the clergy or prelates dared attempt to initiate the work; but where all shrank back, a woman full of faith, and therefore of power, came forward, attempted the task, and succeeded—how completely we shall soon see.

Encouraged by the success of the Louisiana society, she resolved to form a similar one for the missions of Asia, which had especially excited her sympathy. In one year its receipts amounted to 2,000 francs, and the number of associates was about a thousand.

Such was the impulse given by these two associations that, on the arrival of the Vicar General of New Orleans, it was proposed to extend the original society, when, providentially, the plan of an association, not for one mission, but all, was proposed. Great as the undertaking seemed, previous success justified the attempt. Twelve of those who had shown most interest in the cause of the missions were invited to meet on the 3d of May, 1822.

The meeting began by an invocation of the Holy Ghost; and then, after an address on the suffering state of Catholicity in America, the priest who had depicted it proposed the establishment of a great association in favor of the Catholic missions in both hemispheres. The plan was unanimously adopted, and a committee of three appointed to organize it. Thus was founded, on the feast of the Finding of the Holy Cross, a Society destined to bear the heralds of the cross throughout the world.

The plan of the Society once established, it made its appeal to the faith of France; to aid the Catholic missionaries scattered over the wide world, it asked five centimes (about a cent) a week, and an "Our Father and a Hail Mary" every day. Who could refuse so small a boon to the struggling herald of the faith? Thousands soon joined the Association, which at once absorbed the two previous ones; one in every ten, each week, received the contributions of the other nine, and paid them with his own to one of the chiefs of ten groups like his own, who thus received each week the alms of a hundred associates. Ten more like him formed a division, one of whom received weekly the collections of each hundred and poured them into the treasury of the Association in his diocese.

The Association was now in operation at Lyons. It soon spread to the neighboring dioceses, and before the end of the year was generally established throughout France, every where welcomed and encouraged by the clergy and bishops.

The collections of the first year, chiefly in the diocese of Lyons, amounted to 22,915 francs, nearly five thousand dollars, enough in itself to justify its continuation. It was divided between the missions of the East, Kentucky and Louisiana.

To encourage others to join and keep alive the fervor of those already enlisted, they resolved to publish annals of their labors; not pompous reports, with names of officers, protectors and patrons, but simply what had done such service in the preceding century to the mission cause, letters of missionaries themselves. A pam-

phlet of 48 pages was the first issue; others soon followed, and as soon as issued a copy was sent to each chief of the decade.

The next step was to obtain the approbation of the Holy See. It was not refused. Pius VII, on the 15th of March, 1823, granted to the members a plenary indulgence on the 3d of May, the natal day of the Association, on the 3d of December, the feast of St. Francis Xavier, and once a month at the choice of each.

The Prince de Croy, Grand Almoner of France, Archbishop of Rouen, was the President of the Association, and from his rank and position became a guarantee of its due government to the pious in foreign countries. Belgium, allied to France by religion and faith, sent its first contribution in 1826.\* Sardinia and the other Italian States, Switzerland and even Turkey offered their mite in the ensuing year.† Germany joined it in 1828 and also America represented at first by the little island of Martinique,‡ as Africa was by Isle Bourbon in 1830.§ Three years subsequent to this period Ireland and our own republic sent their first aid to the treasury of the Association.

This aid was, however, chiefly incidental; the Association was established in 1836 only in France and Belgium. Of 729,867 francs, the total amount collected in that year, 650,000 were contributed by France and 50,000 by Belgium. Now, however, the wide diffusion of the Annals, the report of the good effected, induced the prelates in other countries to establish it in due form, and Italy, Germany, England, above all Ireland began to pour in a steadily increasing fund. The Annals now appeared regularly not only in French, but also in English, German, Italian, Spanish, Portuguese and Flemish.

Such is still the position of this Society, established now in France, Belgium, Ireland, England, Italy, Switzerland, Bavaria and Prussia; and the amount contributed at the present time exceeds a million of dollars annually. Our country has as yet done little, and no general effort to organize circles has been successfully adopted.

Having thus traced its development, we now turn to cast a glance at the good which it has effected.

It claims no honor, no glory, ascribing all to God and the Church, to the Sovereign Pontiffs, to the Congregation of the Propaganda, to the Bishops, to the Religious orders and missionary priests. Still what in their modesty they do not claim, we must in justice award. To the efforts of the Association is due a wide spread interest in the mission cause, vocations without number to the apostolate, resources for carrying on old missions and founding new ones, such as had seldom, if ever, been witnessed, and we may add the rise of several new missionary bodies or congregations of priests. It would be impossible to enumerate the heathens converted, churches built, and even the new vicariates and bishoprics erected in consequence of its labors. Like Ignatius calling upon Xavier, it has drawn many a young man from the path of worldly ambition and sent him to the distant shores of the heathen to live as a saint and often die as a martyr. In the volumes of the Annals we find precious letters of Borie, Perboyre, Imbert, Andrew, Epalle, Bachelot, all of whom laid down their lives in defence of the Catholic faith.

When the Association began its labors, the missions of the Levant were, as we have said, almost extinct; not half a dozen priests were to be found in the Turkish realm; Persia was entirely destitute; Hindostan was occupied only by a few zealous Carmelites and Oratorians; Anam had a well organized native clergy indeed,

\* Ann. Prop. ii 235.

† Ann. Prop. iii 97.

‡ Id. 390.

§ Id. iv 613.

but a persecution was at hand. In China a persecution even unto death had just ceased, after having swept away the schools and more than half the clergy. In America the Indian missions were well nigh extinct, and the necessity of meeting the religious wants of the European immigrants or the scattered Catholics in the land almost destroyed all hopes of attempting to convert the red man, although the zealous bishops and clergy in the west made every effort. In Africa and Oceanica scarce a mission existed.

The mission at Babylon, in Anam and China; then in India, at Algiers and the Sandwich Islands were aided by considerable sums before the close of 1826. In the following years the Association seconded and supported the efforts of the various missionary bodies, the Society of the Foreign Missions, Jesuits, Franciscans, Dominicans, Carmelites, the Redemptorists, Passionists, the Marists, the House of Picpus or Congregation of the Sacred Hearts of Jesus and Mary, the Oblates of Turin and Marseilles, the Society of the Sacred Heart of Mary, many of them new associations of missionaries for special fields, others old orders filled with a new fervor began their missionary labors in every clime. Funds to carry them to their posts were no longer needed, the treasury of the Association afforded not only this but aid to maintain them. Aroused by the news of the labors and trials of devoted missionaries, of the wants of long forsaken bodies of Christians, young men entered various orders and congregations. Other missionary societies, such as the Leopoldine and the Holy Childhood arose, and an impulse was given to the missions such as had not been seen for the last three centuries.

In the United States we see the dioceses multiplied year by year, and every bishop acknowledging his indebtedness to the Association. Our Indian missions have advanced gradually and steadily in spite of all opposition. In South America, too, missions have been formed and carried on till crushed by the liberal governments. Throughout the Turkish dominions the Catholics of every rite have been supplied with missionary schools and books. The former Hindoo missions have been revived, and the faith is steadily advancing, having triumphed over the schism and heresy of some and the idolatry of others. In Anam and China persecution cut down many of the missionaries, but in the latter country French intervention obtained toleration, and now by the zeal of men whom martyrdom could not deter, the Church in Anam and China is more flourishing than ever. Missions have been begun in Corea, Tartary, Thibet, and in all are gradually advancing. Africa is no longer deserted; the missionary of the cross is now to be found throughout the Barbary States, at Madagascar, in Egypt, Nubia and even Abyssinia; Senegambia and Guinea have native priests.

But it is especially in Oceanica that the heralds of Catholicity have triumphed. Australia has now a regular hierarchy, a numerous clergy, with missions among the natives. Melanesia has its prosperous missions; New Zealand also. At Otaheite and the Sandwich Islands the converts to Catholicity underwent a fearful persecution, not from the native Malays, not from the Mohammedans, but from men who have ever the word toleration on their lips, men who, as if to insult heaven itself, talk on, and on, and on, about the persecutions of Popery, but are in conduct Neros and Dioclesians of persecution. The men who would deprive us, Catholics, here of our civil rights, who would, as the New York Times boasts, reduce us to the state to which their ancestors reduced the Irish Catholics, who would confiscate our property, make our religion high treason, murder our priests, close our colleges and schools—who would do all this in the name of freedom, who did it in Hawaii—failed to drive from their faith a little band of South Sea

Islanders. Catholicity triumphed, and has steadily advanced—the only hope for time or eternity of the wretched natives who have, from the establishment of Protestant influence, decreased and diminished in numbers so fearfully that their speedy disappearance is soon expected!

The present income of the Association is about a million of dollars annually, and each yearly volume of the Annals shows how this fund is distributed among the various missions of the world. It must, however, be a matter of regret to us to see that while such a vast amount has been afforded to the missions in the United States so little has been done to extend it among us. We can now easily, by proper organization, begin to repay in some sort the advances made, and in our turn aid the more destitute missions in other lands.

The multiplied indulgences which the Holy See has lavished on all who contribute to it by their alms, or in case of extreme poverty by their earnest prayers alone, are enough to make it one of the daily thoughts of the devout. They are such as seldom granted, amounting to nothing less than a plenary indulgence every month and on the 3d of May and 3d of December, together with partial indulgences every day.

The manner of instituting it in any new locality is very simple. If a clergyman wishes to take the initiative steps, he may from the pulpit announce and explain it, then invite all who wish to subscribe to enroll themselves according to the neighborhood in which they reside; or he may take up first one part of his parish and ask such as would be ready to undertake to get nine additional members to join. These latter will be chiefs of the decades. When these are obtained, each should be furnished with a book to enroll the names of his decade, and he at once proceeds to get nine other names on his book. The clergyman will then take up another section, and so on till he has gone through his whole parish. When he has done this, he forms the chiefs of ten into groups of ten to suit their location, and chooses one of these chiefs of ten to receive the money of the other nine. Then on every Saturday, for instance, each chief of ten collects nine cents and on Sunday meets the others and pays over ten cents to the one appointed by the clergyman, and the one appointed hands over a dollar to his pastor. The clergyman, at stated times, transmits all that he receives to the general Propagation fund of the diocese and receives as many copies of each number of the Annals\* as he has decades. On receiving the Annals he distributes them to the chief of each decade, by whom they are read and handed in rotation to others of his decade to read, after which they are returned to him for preservation.

Every year several copies should be bound and put in the parish library, of which they will form by no means an uninteresting part, for it must not be supposed that these letters want interest even for worldly people or those who are not Catholics. No book published in England or America for years has been more read than Huc's Travels in Tartary, and yet they are drawn from the Annals of the Propagation of the Faith. For descriptions of country, manners and customs, especially of Asia, Africa and Oceanica, there is no more reliable source. The writer of this, after hunting for hours through English works to find historical notices of China, Anam and Oceanica, has found in a moment all that he needed in these universal Annals.

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\* The English Edition of the Annals is printed and published bi-monthly, by Messrs. John Murphy & Co., Baltimore, for the benefit of the Institution. They have also been appointed agents for circulating the Annals in the United States and British Provinces.—In addition to the English, the French, German and Spanish are sent regularly to the different Dioceses, as soon as they are received from Europe. The English Annals are sold at 12½ cents a number, for the benefit of the Institution. Apart from the meritorious object for which they are published, they constitute in themselves a miscellany of interesting, useful and instructive reading, and their dissemination is calculated to do great service to the cause of Catholicity in this country.

## THE CATHOLIC VIEW OF CIVIL GOVERNMENT.

THE past year has witnessed in our midst, at once the birth and triumph of a powerful secret organization, having a two-fold object, political and religious. Political in its bearing upon aliens, seeking here the enjoyment of liberty—religious in its intervention in the relations of man to his Creator. Whatever may be its political objects, veiled as they are in odious secrecy, we have the most certain evidences that its main object is the same as that in which Voltaire and his associates zealously embarked and impotently failed, to destroy the Church of Christ. It is in vain that the leaders claim for it a purely political character, since we know that its very existence depends upon its anti-papery elements. The old Native American party, being purely political, failed. The success of the present fearful organization, whose name is too unclassical to be written in the pure pages of the Metropolitan, is due entirely to the religious bigotry and anti-Catholic prejudices which a large portion of the American people inherited from their English ancestors, and which are not the natives of this land of enlightened liberty. These intolerant principles are aiming at a control of the public sentiment in this country, at the very moment that an enlightened public opinion is hooting them out of England. To accomplish its dark Voltairean conspiracy as a purely political measure, this new party pretend to attack Catholics only in their relations to the State, and for this purpose are now mainly endeavoring to cast suspicion upon their loyalty to the Constitution. This is the present phase of the old warfare of darkness against light, of error against truth, of Satan against God. Under these circumstances I have thought it good to write a short chapter on the Catholic view of civil government.

In the first place, *one* great principle has always been the basis or ground-work of the views maintained by the Catholic doctors and theologians in all ages as to the origin and nature of civil power, viz. that all legitimate power on earth emanates from the omnipotence of God, as the sovereign lord and ruler of the universe. To deny this great principle of the divine origin of civil power, would be to deny the very existence of God, to repudiate the law of nature, and to reject the authority of sacred Scripture.

It would be a denial of the existence of God, because the moment that God ceased to be the *only* eternal, self-existent, necessary and omnipotent being, He would also have ceased to be God. If any one of his perfections were shared in by any other being, He would cease to be God. There is no intermediate being between the Creator and the creature—there is no mingling of the two. All else than himself is the work of his hand, which he was free to create or not, and if choosing to create, to create in such manner and with such gifts, faculties and powers as it might please his supreme wisdom to bestow. Thus they derive every thing they possess from Him. He can annihilate them after their creation, and every instant of their existence is an exercise of His creative power. The same hand that creates, imposes upon the creature the law of its nature. The angels are bound by the laws which they received at the moment of their creation, and faith teaches us the terrible consequences of a single violation of those laws. The planets are compelled to move forever in the majestic curves in which Omnipotence first propelled them, at the moment that He said *fiat lux*. The members of the

animal, mineral and vegetable kingdoms are His subjects; for the smallest leaf in our gardens, that unfolds itself to the genial dews and sun, faithfully copies its original and beautiful pattern that God planted in paradise. The voice of all nature proclaims a God, the origin of all things. Man alone would mar the harmony of this universal homage if our proposition were untrue. If then any creature possessed a faculty or power, not derived from God, but independent of Him, that creature would share in His attributes, and would be God, which at once destroys the very idea of a God, which is unity. In contrast with this view, are the vain and impious assumptions of the modern demagogue, in the effort to seduce the people from their allegiance to God, by transferring to them an absolute, independent and underived power, not subordinate to God and his law. To admit these reckless and blasphemous assumptions, that power resides *a priori* in the people, would be to usurp for the people what can only belong to God, to set up the people in opposition to God, and in fact to worship a People-God, instead of the only true and living God. Such indeed is the present unhappy tendency of the world. In such a warfare, the Church, ever true to her divine mission, espouses the cause of Him whose spotless spouse she is, and to whom belong all power and majesty and glory for ever.

To deny the divine origin of civil power would be to repudiate the law of nature. Society is indispensable to man—such is his nature. But civil government is equally necessary for the preservation of society. The necessity for civil government grows out of the law of nature. No man can reject the authority of all civil governments without canvassing the destruction of society, which would be a crime against the law of nature. That man was destined by the law of his nature for society, is clearly demonstrable from his wants, his tendencies, his faculties. Why is man alone gifted with the peculiar and preëminently excellent gift of language, unless it be to communicate with his fellow man socially? These arguments, with many others to the same points, are learnedly and brilliantly sustained and enforced by St. Thomas Aquinas, who quotes the words of Solomon in Ecclesiastes—"It is better, therefore, that two should be together than alone: for they have the advantage of their society." But if men lived together in society without civil governments enforcing what is right and restraining what is wrong, society itself would be destroyed by disorder and anarchy. Every man would be his own ruler; the strong would oppress the weak, the vicious would oppose the virtuous, and there would be no one to provide for the commonwealth. But on the contrary "Order is Heaven's first law." Thus we cannot sustain the idea of society, without advocating, as necessary for its preservation, civil or political power. The theory of Rousseau, Hobbes and other philosophers, who assert that sovereignty resides *a priori* in the multitude, without receiving it from, and holding it in subjection to, God, and that society is the result of a pact or contract express or implied, cannot be sustained. It is of the essence of a pact, or contract, that it should be voluntary; that the parties entering into it, or to be bound by it, should be under no duress or necessity, but rather that they should be free to accept or reject it. But this is not true in regard to man and society. The foregoing considerations prove that man is not free to elect between society and no society. If we study man in all his wants and his faculties, if we accept the experience of all nations in all ages, and consult the common opinion of all mankind, which, being the *communis sensus naturæ*, affords an infallible criterion of truth, we must conclude that society is the result of man's nature, and not of his free will. If from experience we know that man cannot escape from society, that it is the neces-

sary state of his being, that he is forced *nolens volens* to submit to its authority, how can it be said that society is the creature of man's free choice? Besides, when, where, and by whom was this social compact entered into? Where are the evidences, where the historical monuments of this great event? We have the record of man's creation, of his fall and punishment, of the crimes of the human family and their punishment by the flood, of their dispersion at Babel, and we have the ever blessed memorials of redemption. But no record, no monument, attests the existence of a social compact, a fact, which, if it existed, would be identified with every movement, every right and every duty of mankind. Who were the voters—how could they have been assembled together? Unless all the human family freely entered into this compact, it would not be binding upon all. But is it at all supposable that all men, especially women, children and servants, could have been consulted or could have given a consent, either express or implied? Yet all these are equally bound. Is it asserted that these gave their assent by proxies? Then we ask, where is the evidence of this important fact? The simple and primitive condition of mankind at the time when society was first formed, excludes the possibility of such a fact. Besides if men had even gone through the forms of such a contract, that would not abrogate the law of nature, which must have been prior to any such transaction. Examine the various powers enjoyed by society, and the conclusion is inevitable that society must derive its origin from the law of nature and not from the convention of men. Take for instance the single power of life and death, which society exercises, in certain cases. This power cannot be the concession of man, because man does not possess the right of disposing of his own or of the lives of others. Such a power could only have been derived from a higher source. If then society, and therefore civil government, are prescribed to men by the law of nature, and God is the author of the law of nature, then society and civil government come from God and derive from Him all their powers and prerogatives.

To deny the divine origin of power would be to reject the authority of sacred Scripture. Thus writes St. Paul in the 13th chapter of the epistle to the Romans, "Omnis anima potestatis sublimioribus subditus est; non est enim potestas nisi a Deo. Quae autem sunt, a Deo ordinate sunt. Itaque qui resistat potestati, Dei ordinatione resistit. Qui autem resistunt, ipsis sibi damnationem acquirunt." Let every soul be subject to the higher powers: *for there is no power but from God*: and those that are, are ordained of God. And he that resisteth the power, resisteth the ordinance of God. And they that resist purchase themselves damnation. These words of St. Paul set forth the doctrine clearly and forcibly. "Be subject, therefore, to every human creature for God's sake, whether to the king," &c. "Thou wouldst not have any power against me, unless it were given thee from above." "By me kings reign and decree just things." These authorities are not understood in the Church as applicable to monarchy or any other form of government in particular, but as referring to the principle of civil government in general, in all its various forms. These, and innumerable other texts from the sacred writings, but especially those remarkable words quoted above from St. Paul's Epistle to the Romans, have formed the basis of Catholic teachings by the doctors and theologians from the days of St. Paul to our own. Thus St. Augustin, St. Anselm, St. John Chrysostom, St. Thomas Aquinas, the angelic doctor, and all the Catholic writers on public law, have sustained the divine origin of civil power. Nor is this view mere opinion or theory, it is the teaching of the universal Church by authority of God. It is an article of faith that the civil power by which man-

kind are governed in society is from God, and as such we are bound to obey it. On this point there is no room for a Catholic to doubt.

But reason itself, without the aid of revelation, would teach us these important truths ; for the doctrine of the divine origin of power is most conformable to right reason and true philosophy. If this power come not from God, it must then reside *a priori* in man. But among equal men, what right has one of their number to rule over the others ? Yet there must be such a rule somewhere. Superiority of physical strength cannot confer the right to govern, because upon such a title the strongest animal would be the successful claimant over man, which would be absurd. Even if the contest for the power were confined to men, for which in this view there would be no authority, the government would never be established ; because whenever one stronger than the reigning sovereign should assert his right, he would upon the same title be authorized to assume the reins of government until another still stronger than he should present himself. Superior intellect does not of itself confer power, because, though it may have its influence, it can confer no rights : besides, the difficulty of finding some one who is entitled to decide this question of intellectual superiority, would again re-open the whole question and leave society without a government. It cannot be riches that confers the right to govern, because there is no rational connection between riches and sovereignty, and metal has no relation to right and wrong. The tenure of riches is precarious, that of power must in this hypothesis be equally so, which would leave society to perish from disorder and revolution. The same reasons would upset any other adventitious claim. The theory of a pact, or contract, has already been disposed of, and there now remains but God alone for true philosophy to receive as the Sovereign Lord of the universe, and the only author of power and dominion on earth.

That the interests of society and the happiness of our race are promoted by this view, must be manifest to the most casual observer. The duty of fidelity to the government that derives its powers from God, and uses them for the protection and happiness of society, must result as a necessary consequence of this doctrine. This duty is binding upon the consciences of all men. And when we consider that the Church leaves society free as to *forms* of government, and recognizes the divine origin of civil power under all the various forms that society may establish, we will then understand how Catholics are the most loyal and faithful people, whether living under monarchy, aristocracy, democracy, or, better than all, that free and beautiful system of mixed constitutional government, which prevails, with some variations, in England and America, the genus of which, together with the Common Law, we inherited from the good old Catholic times, when reigned an Alfred and an Edward the Confessor. This doctrine, as I am about to explain it, according to the doctors of the Church, is also not only consistent with human freedom, but the only firm and unfailing basis upon which freedom can be securely planted.

That all power is from God is clearly revealed in the sacred writings. The Church so receives it and defines it as an article of faith, binding upon the consciences of her children. But the question as to the manner, in which God transmits or communicates power, to society, is one upon which the Church has made no definition. All are at liberty to adopt one side or the other of this great philosophical question. That God communicates power immediately to kings and magistrates, and that these rule *jure divino*, is the theory of the friends of arbitrary power and the divine right of kings. On this side are kings Henry, James, and

Charles, with their theologians, prime ministers, and other co-laborers in the cause of arbitrary power. That God, on the contrary, deposits all power on earth with the multitude, the people, and through this channel communicates or transmits it to kings, presidents, consuls, tribunes, legislators and other magistrates, is the doctrine of the advocates of human freedom and true popular sovereignty. On this basis were all the Catholic governments of Europe founded, and on this side of the question are arrayed the great doctors and public writers of the Church from the earliest ages.

The current of Catholic authority is clearly on the side of the direct communication of power from God to the people, and from the people to the magistrates of their choice. To prove this, it will only be necessary to quote the names of the most illustrious Catholic writers in various ages.

St. Augustin in his dialogue on Free Will makes Augustin ask, "If the people are serious and temperate; and if, moreover, they have such a concern for the public good that each one would prefer the public interest to his own, is it not true that it would be advisable to enact that such a people should choose their own authorities for the administration of their affairs?" Evodius answers: "Certainly." Though the controversy as to the direct or indirect transmission of power, was not the question mooted by St. Augustin in his dialogue, yet it is clear from the foregoing passage that had the discussion been started in his day with the same earnestness that subsequently characterized it, he would have raised his voice unequivocally on the side of the indirect transmission of power to magistrates, i. e. through the people.

St. Thomas Aquinas, whose authority has been so universally and ardently followed for six hundred years, that he is recognized as the Angel of the Schools, in the first chapter of the first book *De Reginime Principium*, uses these words, "There ought them to be in *every multitude* some governing power."

Cardinal Bellarmine, one of the most illustrious names in the Church, espouses the cause of popular sovereignty under God, in the most direct and unequivocal terms. After proving that civil power comes from God, Bellarmine writes, "In the second place, observe, that this power resides immediately, as in its subject, in all the multitude, for it is by divine right. The divine right has not given this power to any man in particular, for it has given it to the multitude; besides, the positive law being taken away, there is no reason why one should rule more than another among a great number of equal men; therefore power belongs to the whole multitude." Again, the same great writer says, "Observe, in the fourth place, that particular forms of government are by the law of nations, and not by divine law, since it depends on the consent of the multitude to place over themselves a king, consul, or other magistrates, as is clear; and, for a legitimate reason, they can change royalty into aristocracy, or into democracy, or *vice versa*, as it was done at Rome." Nothing could be more consonant to the principles upon which common government was founded, than these views of Cardinal Bellarmine.

Suarez, a Jesuit, whose work *De Legibus*, is used as a text book by the legal profession in Europe, supports the same view in these words: "Herein the common opinion seems to be, that God, inasmuch as he is the author of nature, gives the power; so that men are, so to speak, the matter and subject capable of this power; while God gives the form by giving the power." Again, "In the second place, it follows from what has been said, that the civil power, whenever it is found in a man or a prince, has emanated according to usual and legitimate law, from the people and the community, either directly or remotely, and that it cannot

*otherwise be justly possessed.*" This same Jesuit Father defended these enlightened views against King James of England, and published a work in reply to the king, addressed to the kings and princes of the Christian world, in which he maintained his theory of popular sovereignty under God.

The illustrious name of Mariano, another Jesuit, is on the same side. When, in the conference between King Charles and Lord Baltimore, the question discussed was the selection of a name for the colony then about to be planted along the Chesapeake Bay, the name of Mariana was first proposed in compliment to the Queen, Henrietta Maria, but was indignantly rejected, because "that was also the name of a Spanish Jesuit, who wrote against kings." This anecdote does not appear in any of our histories of Maryland; it is drawn from an unpublished MS. in the library of a literary gentleman at Washington.

Father Concina, who wrote at Rome about the year 1768, after stating what is understood by the theory of the immediate transmission of power from God to rulers, goes on to say in his work on Theology: "In support of the *opposite* opinion, many answer, *certainly with more probability and truth*, that, in reality, all power proceeds from God, but that it is not delegated to any particular individual directly, unless by consent of civil society. That this power is not vested directly in any individual but in the entire collection of men, is what St. Thomas expressly teaches, followed by Dominic Soto, and by Covarruvias. The reason of this is evident, for as all men are born free in regard to civil society, no one having civil power over another, since this power exists not in any of them in a fixed manner, it follows, therefore, that it is vested in the whole collection of men."

Father Billuart, who flourished in the time of Louis XIV, when the arrogant assumption, *I am the State*, was announced, and when royalty was in its zenith, dared in such an age to write as follows: "I maintain, in the first place, that legislative power belongs to the community, or to its representative;" and again, "from which it is evident that all power comes from God, as the Apostle says in his epistle to the Romans, chap. xiii. This power resides in the community directly and by natural right, but in kings and other rulers merely indirectly and by human right," &c.

If it were necessary, many other illustrious names might be invoked to prove that such is the received Catholic view of civil government. Suarez himself says, that the opinion of Bellarmine, which we have above stated, is the received and ancient opinion in the Church. Rome has never questioned it, the Catholic world maintains it, and the Catholic governments are thus constituted.

A concise summary of this view of civil government, as maintained by Catholic writers, may be given thus: All power is from God. Therefore, civil government is invested with a power from God. God confers this power on the community at large, the people, and through them it is transmitted to civil magistrates. The people have a right to give a direction to this power, or determine the form it shall assume, and to decide whether they will be governed by kings, consuls, tribunes, presidents, or other magistrates. That when this is lawfully established, all forms of government are equally legitimate and binding on conscience, but that the people, "for a legitimate reason, can change royalty into aristocracy, or into democracy, or vice versa." Whether the power is placed in the hands of Catholic, pagan, infidel, heretical or excommunicated princes or magistrates, it is equally in all these cases from God, and binding on the consciences of the faithful. In the language of St. Thomas, "the faith of Christ does not exempt the faithful from the obligation of obeying the secular powers."

Whatever may be the wicked extremes to which the modern demagogue endeavors to seduce the people, it is certain from the most casual reading of our Declaration of Independence, that this glorious republic of ours has been founded upon the same principles which have been so ably advocated by St. Thomas and Catholic divines from his day to our own. Our fathers, when about "to assume among the powers of the earth the separate and equal station, *to which the laws of nature and of nature's God entitle them*," declared that men "*are endowed by their Creator* with certain unalienable rights; that among these are life, liberty and the pursuit of happiness." "Appealing to the Supreme Judge of the world," and "with a firm reliance on the protection of Divine Providence," they proclaimed the thirteen colonies to be Free and Independent States.

Struck with these remarkable passages, Balmes, a Spanish priest, one of the most learned and philosophical writers that the Church has produced in modern times, pronounces the following high eulogium upon our country: "If we attentively consider the points of difference between the Revolution of the United States and that of France, we shall find that one of the principal points of difference consists in this, that the American revolution was essentially democratic, that of France essentially impious. In the manifestoes by which the former was inaugurated, the name of God, of Providence, is every where seen; the men engaged in the perilous enterprise of shaking off the yoke of Great Britain, far from blaspheming the Almighty, invoke his assistance, convinced that the cause of independence was the cause of reason and of justice."

C.

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POLITICAL RELIGIONISM.

"*We are, eminently, a religious people.*"

THERE is, probably, not one among our readers but has seen in print, a thousand times, the phrase we have just quoted. No two of them, it is likely, will trace it to the same source, and for the obvious reason, that it is to be found every where. It is common property, among the reviews, the magazines, and the penny-newspapers. It may be heard on Sundays and week-days, in church, in Congress and lecture-room—in discourses scientific and literary, sacred and profane. We cannot, for the life of us, say exactly how we came by it, ourselves. We may have found it in a President's Message, an undergraduate's speech, or a Thanksgiving proclamation. Perhaps we owe it to Peter Parley's Geography, or one of Theodore Parker's "higher law" sermons. But let it have been taken whence it may, we are quite sure that it is firmly believed by a large portion of our countrymen—especially at the North—and that the fact which it assumes is generally regarded as a legitimate set-off to the many short-comings of the nation. In our deliberate judgment, however, there is no truth in it, and we look upon its confident and constant reiteration as a grievous, public ill. In saying this, we have no idea that we can escape misrepresentation and misconstruction. The greater the delusion, the greater the risk of such consequences in assailing it. Nevertheless, there must be some difference, both in fact and principle, between piety, as an individual excellence, and the assumption of it, as a national vanity. To lift the veil of the one is by no means to invade the sanctity of the other, and it is hardly worth

while to concern ourselves about the opinions of people, who cannot understand or will not acknowledge the distinction.

As to that part of righteousness which consists in humility, it is presumed that our national pretensions may be easily settled. There may be doubts as to the brightness of our light, but we cannot possibly be suspected of any desire to put it under a bushel. If our left hand is ignorant of what our right hand does, it must systematically avoid the ordinary sources of information. Not to hear the trumpets we are perpetually sounding before us, it is necessary to keep carefully away from the synagogues and the street corners. Feeling conscious of the degree in which we possess the quality which exalteth a nation, we have no scruple in letting it be seen that we are exalted. "We are an eminently religious people"—though we say it who should not, and we do not care how soon the rest of mankind are edified by knowing it.

But what do they say of us—these Publicans whom we thank Heaven, so constantly, that we are not like? They do not appear to be dazzled, as they should be, by the effulgence of our goodness. They do not find that we keep faith with them, the better, for it, or indeed reduce it to much practical effect among ourselves. Let any iniquity be started, that is profitable, and we are sure, men say, to keep up in pursuit of it with the most abandoned national sinners. Our instinct for a bargain, tempts us (if we believe the world) to tread more frequently than any others of the children of men, the dark, uncertain line, where the region of the tenth commandment is united to the dominions of the eighth. For generous confidence in contracting debts, and indignant repugnance to paying them, when inconvenient, the civilized globe surrenders the palm to us. Upon our reckless disregard of human life (and especially of the lives of other people) when there is question of gain, there is no check, our critics tell us, in our faith, our feelings or our laws. When we talk of philanthropy, they point us to the Indian nations, bought out with beads and burned out with whiskey; to the slave ships built and equipped in our proudest harbors, and the goods manufactured, knowingly, for the slave-marts, in the very centre of our most sanctimonious communities. When we discourse of morality, they remind us of the gold hunting murders in California, the stock-jobbing forgeries in New York, and the consecrated polygamy of Utah: they ask if our eyes can be shut to the fraudulent bankruptcies every where—to the explosions of banks and the flights of cashiers, which the newspapers every day detail—to the elaborate knavery so commonly successful in trade as to be above the necessity of concealment or excuse. Is there beneath the sun—they bid us answer—one Christian land besides our own, where men could so transgress and thrive, or where such things could happen and produce so transitory an impression, or be received with an indifference so near akin to toleration? We are republicans, they tell us, and struggle manfully, some of us, for the salutary doctrine, that the worst and most foolish of men is at least as good as the wisest and best—yet can we deny that money and place are worshipped among us with more abject servility than rank and royalty elsewhere? Who is there, bold enough to dispute the glory and supremacy of wealth all over our land—no matter how ill gotten, ill kept, or ill spent?

When we are taken by a stranger to our national capital, and he asks us whether we see any reflection of our national purity there; can we answer, with truth, that we do? In the discussions of our legislators, the intrigues of our so called "great statesmen;" the motives and measures of our rulers; our policy at home or abroad; do we see any signs that signify national righteousness? And yet, unless

our representative system be a failure, and the theory on which it is based a falsehood, the ruler chosen must be, in the main, the type of the people who choose him. "*Bobisimus*," the elect, says Carlyle, in his quaint way, is but "*Bobus*," the elector, in the superlative degree. The kind is altogether the same, so far as principle is concerned, whatever the case may be as to capacity. Can our readers call to mind a solitary project among the great American schemes for territorial expansion, already consummated or now projected, which owes its origin, in their conscientious judgment, to mere patriotism or honesty or pure statesmanship? Will not impartial history detail hereafter—what every intelligent citizen even now understands—the personal interests—the political aims and intrigues—the individual or corporate speculations—the lust of plunder, notoriety and power—which were and are at the bottom of every plan of annexation or revolution, with which we have disturbed the peace or would pour out the blood of other nations, while degrading the civilization of our own? When we appropriated Texas, invaded Mexico, sent Lopez to Cuba, or bombarded Greytown (*gesta Romana-rum!*)—when we would stir up Italy, republicanise Spain, set France on fire, and let loose Kossuth and Saunders on devoted Austria—letters, speeches and all—answer us, reader, we earnestly beseech you—was it or is it because of our being "an eminently religious people?" Which of the twain does "Young America" represent—law or gospel?

It is no answer to all or any of this, to say that the world has done like things since time began, and that the very nations which marshal these facts and queries; for our condemnation, now, will find records of the same import through all of their own history. Even if the truth be so—it does not touch the question. In the first place—it is the American doctrine, that we govern ourselves, while the rest of the world are governed by others. Their vices and short-comings therefore, belong to their rulers—ours are our own. They suffer, because kings go mad—we, for our own insanity. Their history, with the shame it brings, was made and acted for them; we are the authors of both shame and story for ourselves. If we have the pride of self-government, we must have its responsibilities. But, besides this—the inquiry is not, whether we are as good as other people, but whether we are better than all. Our theory, our faith, our boast is, that we are above the rest of the world—that we are more enlightened, more civilized, more free, more moral, more pure, more religious. If we fail in establishing the whole of this, we fail altogether—for this is the point and the essence of our pretensions and the only matter in dispute. It is superiority that we contend for, not equality, and it is superiority that we must make out, or beat an ignominious retreat. Our history, our institutions, our principles, have made a poor business of it, if we are only no worse than the unblest gentiles!

Assuming then that these reflections have done something towards demolishing the unworthy fabric of our national Pharisaism, an inquiry suggests itself as to the cause or foundation of it. Whence does it come? What does it mean? We regard the whole of it as neither more nor less than a well preserved legacy from the Puritans of the colonial age—the stalwart worthies of the Mayflower's time, who glorified themselves and their Maker together, perpetually coupling "the Lord and his Saints." Time, trade and lucre—the growth of numbers and of civilization—the cankers of luxury and pride—have sadly wasted the loftier and nobler qualities which made the Puritan a hero in history. But his spiritual stiff-neckedness and his Pharisaical temper have come down to his descendants unchanged, and the heart of the nation which he assisted in founding still beats, as his did, with the arrogance which humbles

itself only to be exalted. As ostentatious in forms as he was, without the earnestness which dignified his errors, we have compromised for the absence of practical righteousness as a nation by the most scrupulous devotion to all its machinery. Except Scotland—where a man walks the streets on Sunday, as if the free air were iniquity and the sun-light mortal sin—there is no nation more scrupulous than we, in reverence to the externals of that day. Public recreation, even social intercourse, on “the Sabbath,” we set our faces solemnly against. Conventions meet, where divines, doctors and politicians rival each other in attempts to flatter the public taste for its Judaical observance, and men are socially and politically proscribed for refusing to make themselves miserable one day in seven. And all this is started, prosecuted, elevated into a dogma, by a society which sets apart six days for Mammon as religiously as the one day for Heaven, and whose devotion to each is precisely in the same proportion.

Coupled naturally enough with our national Sabbatarianism and springing from the same source, is the display of our regard for “the reverend clergy.” Of course nothing can be further from the purpose or desire of those who conduct this Magazine, or more foreign to the objects of the work itself, than a diminution of the respect and confidence which is due to the most sacred of human callings. In its place, it is one of the most conservative and commendable of social tributes—at once a duty, a merit and a public good. But it has its sphere like all other virtues, and when carried beyond that may grow into an abuse and a great harm. This, it strikes us, is conspicuously the case throughout our country. The clergy are dragged into every arena and mixed up with every public movement. They open and close all sorts of meetings upon all sorts of subjects, sandwiching all manner of speeches and resolutions between two prayers. Congress will intrigue and quarrel over a chaplain as over a messenger or a doorkeeper. Not a plaster for chilblains, or a wash for pimples, but is recommended by a doctor of divinity—not a volume of bad poems, published by “a Lady,” but is endorsed by a professor of theology or at least a deacon or a presiding elder. A Polish Count who is about to give to the press a learned treatise on the salt mines of Wicklitzka, (subscriptions payable in advance) has always at least a dozen certificates from the highest clerical authority, setting forth his competency for the task, his sufferings for his country, and his blood connexion with the Poniatowskis. There is not a word of caricature in this—not an iota—it is an every day thing. And what is the result of it? It is that the Protestant clergy are forced and erected into a separate and distinct class—separate and distinct not merely in their official functions and peculiar duties, as the Catholic priesthood (whom no one thinks of inviting to ride, even on horseback, in a procession) but in all things and for all purposes. They are made a civil and political power—an element not merely of society, but, distinctively, of the State. They have all the privileges of sinners and the inviolability of saints. They can take part in secular affairs, of all sorts, as laymen, and fall back, when they please, on their prestige and immunities as clergymen.

It is the fashion of Protestant writers to dilate upon the extent to which Catholic countries are “priest-ridden.” Omitting the States of the Church, where the case of course is exceptional, we do not believe that there is a nation in Christendom where the clergy exercise as much real and substantial power as in the United States. And when we say power, we do not mean that which attaches itself in a greater or less degree, every where, to the priesthood, as such; we do not mean the influence of a pastor over his flock—or a counsellor over those who need counsel—or a physician over the sick whose wounds he heals. All this, the legitimate and

safe and holy influence of the Ministers of God, we recognize and reverence, as must every man, of heart or mind, who has seen its blessings fall happily on others, even if he has not been cheered by them himself. But the power to which we allude is quite another thing from this. It is a power over the practical conduct of public and common affairs—a power, uncontrolled too, save by that public opinion which the clergy themselves, more than any other class, create and rule, and which therefore, as to them, affords but a nominal restraint. Take away from the abolition-party the support of “the evangelical pulpit,” and where would its force be? In what would consist the strength of the temperance movement, as a public and political engine, if the countenance of the clergy were withdrawn from it? How much vigor would be left in the “Know-Nothing” organization, if the suffrages and support of the churches were to fall away from it?

Can a rational mind require any further demonstration of the inordinate influence upon which we are commenting, than that afforded by the memorials which were presented to Congress when the Nebraska bill was pending? The reader cannot fail to remember the protests as well as the petitions, signed by thousands of clergymen, in their official names and character, expressly assuming to speak by the appointment and authority of God, and thundering the terrors of his wrath against all who might dare to advocate the measure they denounced. A decent respect for the intelligence of Congress and for representative government in general requires us to assume that there was not a man of ordinary position, in either House, who did not fully comprehend how unclerical and unbecoming such proceedings were—how utterly at war with every legitimate principle of our political system. Not a man who could perceive any thing, but must have clearly seen that it was the boldest and most obvious attempt ever made by an ecclesiastical body, in a republican government, to usurp dominion over the constituted authorities, and enforce the dogmas of a sect or a party, as divine commandments. And yet how many, in either Chamber, dared to meet the aggression as it should have been met, or to brave the religious organization which gave it countenance? Of the large numbers who must have entertained decided and intelligent convictions on the subject, how many ventured to express them? Did any of the “standard bearers” of this party or that; the “old men eloquent;” the “sages,” &c. &c.—as the newspapers are wont to call the leading politicians—did any of these stand up in their places, to vindicate in a broad, manly and statesman-like way, the dignity of the civil government? It was easy enough to distinguish between the recognized rights of the memorialists, as individuals and citizens, and the prerogative they were reckless enough to claim as a distinct and authoritative class. Yet, except for the purposes of personal defence or in the spirit of personal recrimination, was there any attempt to draw or to enforce that obvious distinction, save in the most tender and deprecatory way? There were elderly and most influential gentlemen in Congress, who had made speeches—the superficial measurement of which defies triangulation—upon the defects and enormities, civil and especially religious, of all the nations of Europe. There were at hand distinguished advocates of “the great American doctrine,” that we have the inalienable right to be born, married and buried as we please, all the world over, and that any thing which contravenes this republican principle or denies its applicability to any man with an American passport, is sheer king-craft and priest-craft, the offspring of the dark ages and the Spanish Inquisition! Did any of these voluminous orators bring their “awfu’ knowledge o’ history,” to bear on the three thousand persons? Not a man of them, of course—and why? Because it is popular to bully Spain,

write Hulsemann letters to Austria and lampoon the Emperor of the French, on the one hand—while on the other, no man who desires or expects to be President of the United States (as all the leading and not a few of the led politicians do) can afford to risk the displeasure of “the religious public” at home. The dark ages have no votes, and the House of Hapsburg has none, but the Nebraska-hating memorialists are the masters of many. They held their peace therefore most devoutly—the great statesmen and the small—because they knew that they dwelt among “an eminently religious people,” and that their silence—though in fact sheer cowardice and dereliction of duty—would be set down as becoming reverence and have its influence at the polls accordingly.

The same dread of offending the religious sensibilities of the public will explain the toleration, indeed the general and dangerous encouragement, which is extended among us to the class of doctrines commonly called “isms.” In any other free country these would, for the most part, be at once laughed into a corner. In England, Punch would finish the best of them, in a week, with a wood-cut. Here, they not only enlist the support of numerous disciples, but are received, by the public generally, with a respectful consideration, which puts them at once beyond the reach of any effective appeal to the popular sense of the ridiculous. How does this happen? Not, it must be confessed, because of any national predisposition of ours to respect mere secular opinions. The organ of veneration, except for things sacred or supposed to be sacred, makes no part of our national phrenology. It happens, because every “ism” has a fraction of theology in it. Almost every one of them is gotten up by a sect or a sect’s leaders, or is baited with a text of Scripture. They are discussed and advocated, generally, before assemblages in the meeting-houses, and there is scarcely one that does not profess to involve some new and original view of the moral, religious, and psychological nature of man. An odor of sanctity is thus given to them, which inclines the public nostrils reverentially upwards. The doctrine may be a humbug, a nuisance, or a treason, and its advocates selfish schemers or pestilent fanatics, yet the *soi disant* religious ingredient makes both witches and cauldron respectable. Men are afraid to say what they think, lest they be supposed by their neighbors to think more than they say. They are chary of calling a charlatan by his right name, lest they be suspected of regarding every thing sacred as charlatanism. They feel bound to respect, or to treat with respect, every solemn mountebank, for the mere reason that he is solemn—just as Mr. Carlyle insists that every man is a hero who is in earnest, whether he be highwayman or prophet—Dick Turpin or Joe Smith! We see the consequences of this, every day. The most important public interests are jeopardized and the opinions and political action of large masses of the people absolutely swayed by sham philanthropists, pseudo reformers, and place-hunting or speculating theologasters. How large a space such people and their doctrines have filled in the political history of the last ten years, and how distinctly their power has grown to be recognized as a sign in our political zodiac, no intelligent reader can need to be informed.

Now, all these things and many others like them which it were easy enough to indicate, are commonly regarded as evidences of a religious predisposition on the part of our people, and are supposed to reflect great credit upon the national character. We regard them, on the contrary, as serious evils, in themselves, and as any thing but reputable in what they signify. They indicate a false tone of morals, and a sentimentality, in regard to religion, which is incompatible with genuine and healthy sensibility. In making our visible observances rigid, formal and essen-

tial, we have passed far into the region of national hypocrisy and vain glory. The abundance of our faith in our own surpassing righteousness, has made us careless of good works and blind to our many bad ones. Submission to considerations ostensibly religious, in the conduct of affairs that are purely secular, has dragged Christianity into the dust of a thousand unworthy conflicts and sullied its purity by the contact of sordid motives. The recognition of clerical authority, in matters utterly unclerical, has often annihilated the distance between the pulpit and the hustings, making religion political instead of rendering politics religious. Under encouragements so manifold, cant has become a despot, with no limited rule. Thought, speech, and action, have fallen under a censorship—often despised and resisted, it is true, but always vigilant, arrogant and formidable notwithstanding.

As a matter of course we have not discussed the questions here presented, for the mere sake of proclaiming and justifying our own views, or diminishing the patriotic self-satisfaction of our neighbors. The subject is one which is not by any means merely speculative. From the absurd assumption that this is a peculiarly religious people, the practical deduction is every day drawn, that religion must enter, of necessity, and should, of right, enter into all the phases of our national life. It is for the sake of exposing this pernicious fallacy that we have endeavored to dispel a few agreeable illusions. We have sought to make it clear that this nation is not more righteous than other nations, because, conceding this, our fellow citizens must concede that there is no more reason or rational pretext, here than elsewhere, for mingling religious considerations with the motives of political action. If there be any demonstration in history of the evils of a connexion between Church and State, it does not less demonstrate the evils of a similar connexion between the political elements which represent the State, in a republic, and the religious elements which, in a country of free opinions, represent or are substituted for a Church. It is the thing and not the name which is dangerous. It is quite the same, whether a hierarchy control a monarch or clerical influence direct and rule our suffrages. The same bad consequences must flow every where from the same bad causes, and this must be true of us as of the rest of mankind, seeing that not all the republicanism in the world can subvert the despotism of a logical necessity.

But there is a consideration to which we have not yet alluded, which gives double force to all that has been said. It is—that the religion of which we boast so much, as a national characteristic, is sectarian, even more than it is political. We are told that this is “a Protestant country,” quite as often as we hear of its eminent religiousness, and in the same connexion. Priestcraft is only held to be dangerous, when it is “Romish,” and the Catholic religion is the only form of worship, Christian or Mormon, which may not be trusted with the school-book and the ballot-box—the hustings and the tribune. If any of our readers should be disposed to think that we put this proposition rather strongly, let them figure to themselves the effect upon the nation at large, had a Catholic Bishop and his clergy presented the identical Nebraska Protest, *verbatim*, to Congress, which went there with the signatures of three thousand Protestant Ministers. What founts of type would have been exhausted, to head the telegraphic reports with capital letters and notes of admiration! “Papal audacity!” “Unwarrantable interference!” “Clerical usurpation!” &c. &c. What a luxury of indulgence there would have been for the *odium theologicum*! How the national cravat would have whitened with devout rage, and the national countenance have elongated itself for the crisis!

Suppose again—to go a little farther back—that the Catholic Church instead of the Methodist Society, had divided itself into the “Church North,” and the “Church South,” upon a question of public policy, involving the guaranties of the constitution and the horrors of disunion. Suppose that the one division had proclaimed its inability to hold communion with the other—though professing the same dogmas of faith—because that other was not willing to rebel against the organic law of the land, and to denounce the society which upheld it. Would such things have been tolerated? And if—after separating from each other, upon a local, sectional, political question, such as that of slavery—the two branches of the Catholic Church had fallen at loggerheads, about their temporalities, and in their quarrels and litigation had developed the fact that they had accumulated hundreds of thousands of dollars, in their “book-concerns” and other concerns, which they could not divide without hatred, malice and law-suits—what would have been the limits of the clamor! What should we not have heard of the scarlet abominations of Babylon! A squabble, about a grave-yard, cannot take place between a Catholic priest and a committee of his congregation, without crowding the press with comments upon “the grasping spirit of the Popish priesthood.” We observe that in New York they contemplate legislation, to meet the incursions of that spirit. It is strange that the Methodist controversy and the Presbyterian quarrels—the High Church pretensions and the Low Church rebellions—should never have suggested the pacifying interposition of the law. There is but one solution of the difficulty—the obvious one—that what is called the national religious spirit is chiefly political sectarianism, and what men boast of, as the sanctified operation of that spirit in public affairs, is for the most part but devout intolerance.

There are other tests, which prove the same thing with equal certainty. Any review or newspaper in the land might safely have published the savage article of the Edinburg Review on the miracles of Prince Hohenlohe. No one but a Catholic would have thought it other than a good thing, or have dreamed that it contained aught unchristian or uncharitable. Yet where is the journal that would have dared—that would now dare—to publish such strictures as Sydney Smith’s on Methodism and Missions? The Canon of St. Paul’s was not a whit more bitter than his fellow reviewer. Each dissected his subject with a free knife—the one not more freely than the other. How comes it that the publication of the one class of articles would swell the smallest subscription list in this country, while that of the other class would beggar the largest? Not surely because of an indisposition to see religious subjects approached irreverently, for the irreverence is equal in the two cases—but because nothing is held to be irreverent, which only applies Billingsgate to “Popery.” A leading American Magazine—probably the best supported periodical in the world—can venture to make a sectarian and partisan sketch of Rome and its ecclesiastical system and observances, one of its most prominent articles, continued from number to number, with wood-cuts multiplied. If Macaulay’s Review of Ranke’s History of the Popes had been offered to the same periodical,—with all its eloquence, its genius, and its Protestantism besides—an insertion could not have been had for it, with the large, grand, catholic thought and expression that are in it. Where would a man turn for a neutral periodical, in America, upon which he could rely for the publication without blot or erasure, of such essays as those of Stephens on the Jesuit-founders and the Port Royalists? The very foundations of the press would quiver with wrath, if a literary journal here were to put forth a counterpart of Talfourd’s *Essay on Modern Improvements*, with its temperate and admirable commentaries on the Bible Society and religious

education! Yet all these works appeared in a Protestant country—under the eyes of a Protestant establishment. They came alike from churchmen and dissenters, and they appeared in periodicals certainly not un-protestant. That they could not appear here—in a land of religious equality—under the auspices of a free press—must signify something. What that something is, we leave to the conclusions of the reader if he be not content with ours. Should he find that it is the consequence of our being “an eminently religious people,” we should be glad to know what his expectations would be from a commonwealth of sinners. X.

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#### THE DISCUSSION ON THE IMMACULATE CONCEPTION.

EVERY Catholic knows from his catechism, that, in consequence of the fall of our first parents in eating the forbidden fruit, all their descendants, the whole race of man, are disgraced. Every one comes into the world with the stain of original sin upon his soul, which makes him unholy, an object in some degree of God's displeasure, unfit to enter heaven, and subject to Satan, except in as far as God's mercy vouchsafes to give extraordinary protection against him. This stain is ordinarily washed out from the soul by the sacrament of Baptism, which purifies us from sin, makes us Christians, children of God, and heirs of heaven. With re-



gard to two persons, the Prophet Jeremias, and St. John the Baptist, we are informed by sacred Scripture, that God was pleased to purify them from this original sin, and make them holy, before they were born to the light of day. (Jeremias 1, 5; St. Luke 1, 15.) But both of these were for a while in sin; from the time when they were first conceived in the womb, until the time when God vouchsafed to sanctify them; so that these are instances of sanctification in the womb, but not of Immaculate Conception. When we say of our Blessed Lady that she was conceived Immaculate, we mean that she was never, for a single instant, defiled by original sin: that God, before creating her, had decreed that she should be exempt from this common stain of man: that Satan cannot boast that she was ever under his dominion in any manner, and that God, in looking over her whole existence,

sees in it nothing whatsoever that is not pure and agreeable in His eyes. Her Immaculate Conception is *her exemption from original sin*.

This exemption is the great truth which has lately been solemnly declared an article of Catholic Faith, revealed by God, and held by His Church from the beginning. In a recent number of the *Metropolitan*, was given a solution of some of the difficulties that might naturally be suggested to a Catholic with regard to such a declaration: it is our purpose in this article to give an outline of the history of the subject, since it was first called in question, in the first half of the twelfth century.

Before that period, we are not aware of any Catholic's having argued against it. It is not, indeed, very often that we find it explicitly spoken of at all: but it is clearly implied in the language used, not only in the writings of individual Fathers, but in the acts of Councils, and in the public prayers of the Mass, and the Divine Office in various churches. The Blessed Virgin is often spoken of as *perfectly pure, free from all defilement, immaculate, exempt from the common stain, &c.* Explicitly, too, it is asserted by some; while others speak of it as a thing which they believe in common with other Catholics around them, although they do not feel warranted to pronounce it absolutely certain.

It may surprise those who are not acquainted with the fact, to learn that the first distinct expression of disbelief of this point, that is come down to us, is from that devout client of the Blessed Virgin, the illustrious St. Bernard. When the clergy of Lyons, a city always remarkable for devotion to the Mother of God,—as is testified in our own day by its venerable sanctuary and pilgrimage, *Notre Dame de Fourvieres*,—had introduced into their church the festival of the Conception of our Lady, St. Bernard wrote to them a letter, finding fault with this proceeding. It is No. 174 among his epistles. The direct object of his censure, was their establishing this new festival without asking the approbation of the Church of Rome: but one reason why he censured it, was because it seemed to be an approval of the doctrine of the Immaculate Conception, a doctrine which he feared was opposed to other Catholic truths. He takes care, however, to avow that his dissent was only a doubt, not a certain conclusion, and that he was open to correction, if he should find sufficient reason to accept the doctrine. “We wonder very much,” he writes, “that some of you should have thought proper in these days, to change the most perfect color, by introducing a new festival, which is unknown to the Rites of the Church, not sanctioned by reason, nor recommended by ancient tradition.” Farther on he says: “If you thought this ought to be done, you should have first consulted the authority of the Apostolic See, and not followed, so hurriedly and unadvisedly, the thoughtless recommendation of a few inexperienced heads. I had indeed heard before of others committing this error, but I affected not to know it, because I was unwilling to be severe towards a devotion that came from simplicity of heart and love for the Blessed Virgin. But when the same false devotion is seen among the learned, and in an illustrious and noble church, of which I am a child in an especial manner, I am afraid that I could not remain silent without doing a grievous wrong even to yourselves. What I have said, however, must be received without prejudice to such as may understand the matter better than I do; and above all do I submit this and every thing else of the kind that I have said, to the authority and examination of the Church of Rome, being ready to correct it according to her judgment, if I learn differently.”

The festival, however, continued to be observed, and various other churches successively adopted it. The readiness with which the clergy and the people re-

ceived it in every part of Europe, without any other remonstrance that we know of, is a strong indication of the common belief in this privilege of Mary. It is true, there was not a necessary connection between celebrating the Conception and believing that the Conception was absolutely immaculate. For they who said that she was conceived in sin, maintained that she had been sanctified immediately or very soon after being conceived; and they might consistently observe the feast, in honor of that early sanctification, and also because her Conception was the beginning of her blessed life, so full of God's graces to her, and of His mercies to us. But although the festival might be celebrated by those who did not believe the doctrine, yet there is no doubt that those who did believe it were the most zealous for its celebration, and that the rapid extension of it was chiefly owing to the desire the faithful had of expressing their admiration for this glorious privilege of our Lady. St. Bernard's letter shows that he regarded the introducing of the feast as equivalent to a profession of belief in the Immaculate Conception.

St. Bernard died A. D. 1153. About a hundred years after his death, we meet with an express theological argument on the subject, in a regular course of theology. It is the great St. Thomas of Aquin who introduces it in the third part of his Summa, question 27, art. 2. He is examining the question, "Whether the Blessed Virgin was sanctified before her animation?"—*Utrum Beata Virgo fuerit sanctificata ante animationem?* He argues that she was not: First, because sanctification, as he uses the word in this place, means a cleansing from original sin by means of grace, and grace pertains only to a rational creature; she could not therefore be sanctified before she was animated with a rational soul capable of receiving grace. Secondly, because only a rational creature is susceptible of guilt, and therefore, previous to the infusion of the rational soul, the offspring is not subject to guilt. So far, whatever may be the precise error that St. Thomas is combating, his argument is not at all against our doctrine. For in upholding the Immaculate Conception, we not only grant, but we must maintain that neither before nor after animation was Mary sanctified, in the sense of being cleansed from original sin:—*sanctificatio de qua loquimur non est nisi emundatio a peccato originali*:—because this doctrine asserts that she never was defiled with that sin, and of course she could not be cleansed from a stain which was never on her. The Immaculate Conception, then, is not the direct object against which St. Thomas reasons in this article. But indirectly he very clearly expresses his disbelief of it, by going on to give an argument which, if unanswerable, would show this doctrine to be contrary to revealed truth. "And thus," he goes on immediately to say, "in whatsoever way the Blessed Virgin should have been sanctified before animation, she never would have incurred the stain of original sin, and so she would not have needed the redemption and salvation which is through Christ, of whom it is said, St. Matt. i, 21, 'He shall save His people from their sins.' But this is wrong, to hold that Christ is not the Saviour of all men, as is said, I Tim. iv."

Farther on in the same article, he repeats this argument in answer to a difficulty that he had proposed to himself. He had quoted a passage from St. Anselm, who says, in his book *De Conceptu Virginali*, cap. 18: "It was right the Blessed Virgin should be resplendent with the greatest purity that can be imagined after that of God:"—but her purity would have been greater, if she had never been stained with sin. St. Thomas replies: "If the soul of the Virgin had never been defiled by the contagion of original sin, this would derogate from Christ's dignity as universal Saviour of all. And therefore, after Christ, who, being universal Saviour, had no

need of being saved, the purity of the Blessed Virgin was the greatest possible." He agrees with St. Anselm that it was suitable for the Holy Mother of God to enjoy the highest degree of purity that was possible, but thinks that the purity of total exemption from original sin was impossible, because it would seem to make the Blessed Virgin independent of our Saviour and not indebted to His sufferings for her holiness.

Our sketch must advance by strides. Just about the same time that St. Thomas died, which was A. D. 1274, was born another distinguished theologian, the one who, in the opinion of some, has come nearest to being regarded as a rival of the saint in his profound acquaintance with the queen of sciences. It is John Duns Scotus, commonly said to have been a native of Duns in Scotland. He entered the order of St. Francis, studied at Oxford, and professed theology first in that university, and afterwards at Paris and Cologne. He died A. D. 1308, at the age of thirty-five years, or according to others only thirty. As St. Thomas had introduced the question of the Immaculate Conception into his course of theology, Scotus followed his example. But whereas the former had concluded that sound theology contradicted the popular belief, the latter maintained that this belief was in perfect harmony with the other truths of divine revelation: and he successfully retorted the saint's reasoning against the doctrine, into a strong argument in its favor. He said that Mary's total exemption from original sin, was not a privilege that she had a right to of herself, independently of the merits of her Divine Son, but was a fruit of those same merits: that our Saviour in purchasing this privilege for her, had applied to her the fruits of His sufferings more abundantly than to any one else: and that she was under greater obligations to Him than any one else was, because it is a greater favor to be perfectly protected against an enemy, than to be rescued after one has been seized and injured: and he argued that the very perfection of our Saviour's character as Redeemer, which St. Thomas was justly solicitous to maintain, seemed to require that He should redeem some one in a perfect manner;—which He did by purchasing of His Eternal Father that His blessed Mother should never be under the dominion of the enemy—that Mary should never be in original sin.

Scotus' argument is to be found in his Commentary on the Books of Sentences of the venerable Peter Lombard. This work was a common text book in the schools of theology, and in explaining it to the students, Scotus took occasion to treat this question, where the Master of Sentences speaks of the conception of our Lord, in the Third Book, distinction 3d, question 1st.

The modesty or even hesitation with which he draws his conclusion, might lead one to suppose that he was not himself satisfied with the soundness of his reasoning. He says: "God could have effected that she should never be in original sin; He could also have effected that she should be for some time in sin, and be purified from it in the last instant of that time. . . . . Which of these things, that are all shown to be possible, was actually done, God knows; but if it be not repugnant to the authority of the Church, nor to the authority of Scripture, that seems most likely to be true, which it is most glorious to attribute to Mary." *Videtur probabile quod excellentius est attribuere Mariæ.* But observe that he does not hesitate about the soundness of his answer to St. Thomas' objection. The saint had said that the Blessed Virgin *could not* have been exempt from original sin: Scotus concludes with confidence that God *could* have exempted her. Whether there was in Scripture or Tradition sufficient evidence that He had done so, was

another question, which Scotus did not at this time examine; and it is only of this second question that he speaks with hesitation.

But what he had done was of the very first importance. The voice of tradition was sufficiently clear to dispose Catholic minds to look on the doctrine as a revealed truth, and most probably it would never have been disputed, except that theologians were afraid they saw in it something derogatory to the character of universal Saviour in Christ, or contradictory to the dogma of the fall of man in Adam. So that when Scotus demonstrated that the Immaculate Conception was not liable to these objections, he removed the chief and almost the only impediment to its acceptance as a divine truth. St. Thomas himself, in his answer to St. Anselm which we have quoted, seems to admit that this purity of total exemption from sin ought to be attributed to the Mother of God, if it were not impossible. That Scotus adopted the belief is seen afterwards in his explanation of the 18th distinction of the same Third Book of Sentences. "The Blessed Virgin Mother of God," he writes, "was never actually an enemy, by reason of actual sin, nor by reason of original sin: but she would have been, had she not been preserved." And when he repeated at Paris these same lectures on Peter Lombard which he had first given at Oxford, on coming to the passage which he had quoted before, he left out the clause: "if it be not repugnant to the authority of the Church nor to the authority of Scripture." It would appear that in the interval he had satisfied himself that there was nothing in the sacred writings nor in tradition to contradict this belief.

We must not be understood as asserting that Scotus was the first to prove that this privilege of Mary was not inconsistent with the other doctrines of the Church. It is fair to suppose that many persons before him had seen the defect in St. Thomas' argument, and that most of the theologians who examined the question at all, either did answer it, or at least suspended their judgment as not being satisfied that it was unanswerable. Whether any of them have left writings that show how they treated it, we are not aware: but it would be an interesting, and, we believe, a useful inquiry, if some one who has the necessary works within his reach, would examine the theologians, the chroniclers and preachers of the day, to see in what manner they spoke of the subject during this period. But the service that Scotus rendered to the truth was important, because he stated the argument so clearly and strongly; and because he so effectually drew the attention of the schools to a question, in which, perhaps, they had not before taken any particular interest, and to the simplest and most forcible manner of removing the chief objection to the truth.

The applause of the greatest theologians confirmed the soundness of Scotus' reasoning. At Paris he was invited, by direction of the Pope, to hold a public disputation on the subject, in the presence of the University and of the Apostolic Legates. He obeyed, and to quote Cavellus who relates it: "With such acuteness, such perspicuity in his solutions, and such skill in argumentation did he refute all the objections brought against him, and, supported as he was by Mary's help, with such weight of argument, with so many and so powerful reasons did he establish his pious opinion with regard to Mary's conception, that he brought that illustrious faculty, mother of universities, to adopt his view; and to do him honor, she decorated him with the title of *Doctor Subtilis*.

Natalis Alexander in his History of the Church, speaking of Duns Scotus, (sec. xiv, cap. 5), thinks that the evidence of such a disputation having been held at Paris, is not reliable. But Cardinal Lambertini, afterwards Pope Benedict XIV,

who is yet more esteemed than Alexander for soundness of judgment in questions of history, relates it as resting on good authority. See his work on the Feasts of the Blessed Virgin, cap. xv, de Conceptione.

But this is a secondary matter. There is no doubt that the question became a more common one in the schools, and that the arguments in support of the doctrine found favor with the great majority. As however the Church had not spoken, they who were not convinced by the reasoning of Scotus, felt themselves at liberty to follow the teaching of St. Thomas. They were comparatively few. It would not have been strange if they had been more numerous; nor can we wonder that the Friars of St. Dominic were conspicuous among them. St. Thomas of Aquin was a Dominican. He was not only the brightest ornament of that order, but in the whole Church he is commonly acknowledged as the great master of theological science. His marvellous genius, together with his heroic virtues, especially his more than mortal purity, have won for him the title of the Angelical Doctor. It is not surprising therefore that some theologians, and particularly those of his own religious family, should adhere most reverently to his teaching; and even if they were unable to answer their opponents, should still believe that he was not likely to be mistaken, and that their embarrassment, if they met any, ought to be ascribed rather to their own deficiency, than to the unsoundness of a doctrine which they had received from him.

Indeed, when we reflect on the estimation in which the saint is held for accuracy and profoundness of his theological discussions, it seems to us that the very fact of so many Catholics differing from him on this point, and of so many more hesitating at least to agree with him, shows that there must have been a considerable preponderance of authority and reason on the other side. It is the case of the king, who could not get his courtiers to give a decision, in a dispute about a game between himself and one of them. He called at length on a person of integrity who had just entered, and had not heard the discussion, and he replied with confidence: "Your majesty is certainly in the wrong: for if it were really a doubtful point, all would have decided in your favor." The reputation of St. Thomas for learning and for holiness, would have inclined the great majority of Catholics to think that he must be right, if the voice of tradition and of reason had not sounded to them too strong to be disregarded.

Neither must we imagine that the Dominicans all in a body adopted the view of St. Thomas, as if carried away by a blind spirit of party. There were learned and pious members of the order who held the doctrine of the Immaculate Conception, and earnestly deprecated the false zeal of such among their brethren as imagined that to admit the possibility of Mary's total exemption from original sin, was to throw a slur on the memory of the saint and the glory of their order. An instance of that false zeal has been recorded, that took place in the year 1387. A member of the Dominican Order, John de Montesono, a professor in the University of Paris, incurred the censure of the sacred faculty by teaching his scholars various false doctrines, chiefly in philosophy; but among them, the extravagant proposition that—to assert the Immaculate Conception of the Blessed Virgin was to commit an express error against faith. When he denied this privilege to Mary in his public sermons, it was regarded as an act of scandal; and the Bishop and clergy judged it proper not only to condemn his preaching, but to do it in such a manner as would repair as far as possible in the eyes of the faithful the injury done to the honor of our Lady. Juvenal de Ursinis, Archbishop of Rheims, who was born the year after the occurrence, gives the following account of it in his life

of Charles VI of France: "At that time lived a certain doctor of theology, of the order of Friar Preachers, called Master John de Montesono, who was regarded as an eminent man and a good ecclesiastic, and who preached often. This man in his preaching openly said and asserted that the glorious Virgin Mary, Mother of our Saviour and Redeemer, Jesus Christ, was conceived in original sin. When this became known to the Bishop of Paris, he summoned many of the eminent among the clergy, both seculars and regulars and of the mendicant orders, to consider it. The question being discussed in his palace, it was concluded that the proposition of the said Master in Theology was to be and ought to be condemned. Wherefore they made a procession with general supplications to the church of the Blessed Virgin Mary, where the Bishop, robed in pontificals, condemned the said proposition, with the most solemn rite." The same author tells us that at Rouen another Dominican doctor publicly affirmed the same proposition from the pulpit; and that the rashness of these men excited a great deal of prejudice among the people, and loud clamors against all the members of the order.

John de Montesono appealed to the Pope, but afterwards shrunk from the examination of his case, and withdrew secretly into Aragon, his native country. The difficulty did not end with his departure. The prejudice against the whole order of which he was a member, was unhappily confirmed by the indiscretion of the Master General. He attempted to shield John from the censure that he had incurred, and forbade the Dominicans belonging to the University to sign the decree against him. In consequence of their refusal to subscribe, they were debarred the privileges of the schools; to the discredit of the order, and the great loss of the University itself; for they were among its brightest ornaments and most useful members. It was the more lamentable, because many of them really agreed with the University in sentiment, although obedience hindered them from expressing their sentiments officially by subscribing the decree against their brother in religion. After some time a reconciliation was effected, by the good offices of a man whose name is familiar both in books of learning and in books of devotion, the pious Gerson. Natalis Alexander, himself a zealous Dominican, tells us that many of his brethren in religion, both then and afterwards, held the pious belief of the Immaculate Conception, and sincerely advocated it; and he particularly avows his own hearty assent to it, and his resolution to uphold it and advance it whenever occasion offers.

In the year 1439 the Council of Basle published a decree declaring the doctrine of the Immaculate Conception to be in conformity with Catholic faith, right reason and the Sacred Scripture, and one which all Catholics are bound to embrace and forbidden to dispute. This decree is of no authority in the Church, because the Council was at that time only a schismatical assembly, and its acts were never approved by the Pope. It had been regularly convoked by Pope Martin V, and legitimately opened in 1431, the first year of the pontificate of Eugene IV. Afterwards the Pope transferred the Council to Ferrara; but some of the bishops denied his power to do so; and they persisted in holding their sessions and styling themselves a General Council of the Catholic Church, although they were only twelve in number. The chief actors afterwards begged pardon for their conduct and were reconciled to the Church.

But although the decree has no intrinsic authority, because the assembly that made it, were not those teachers of the Church whom our Saviour promised to be with, to enlighten them by His Spirit and guard them from error; yet it is of value as a testimony of what was the common belief of Catholics at that period.

The testimony is the stronger, because this schismatical Council labored to make itself popular, pretending to represent the body of the Church in opposition to the arbitrary authority of the Pontiff. They wanted to admit the Hussites to a new discussion after the Pope had given a final condemnation of their errors; they uttered loud complaints against various measures of the Holy See, which they thought were displeasing to local churches; they admitted priests to vote in definitions of Articles of Faith, and in general they tried to make themselves acceptable to the numerical majority. Their other pretended definitions of faith were such as served to justify their proceedings against the Pontiff. They declared that a General Council was superior to the Pope; that a Council once legitimately opened could not be transferred without its own consent; that whoever denied these propositions was a heretic. It is not then uncharitable to assume that they would have gone out of their way to define this one single doctrine, that had no connection with their other business, if they had not known that it was in accordance with the common belief of the faithful, and with the teaching of the most reliable theologians. In the legitimate Council transferred to Ferrara and afterwards to Florence, the all-absorbing business was the reunion of the Greeks to the Catholic Church; and the subject of the Immaculate Conception was not brought under consideration.

The first decrees that the Popes ever published on the subject, were made by Sixtus IV, who ruled the Church from A. D. 1471 till A. D. 1484. He was son of a fisherman near Savona, and named Della Rovere. He had entered the Order of St. Francis, and had been a zealous advocate of the Immaculate Conception, having written a treatise on the subject before he was elected Pope. In 1476 he published a constitution, granting indulgences to those who should devoutly recite, or assist while others recited the Mass and Office of the Conception on the feast and during its octave. He does not speak explicitly of the doctrine, but says: "We judge it worthy or rather obligatory, to invite all the faithful of Christ to offer thanks and praises to Almighty God, for the wonderful Conception of the Immaculate Virgin." Probably this decree furnished occasion for new discussions on the subject, for five years later we find another Dominican at Ferrara, maintaining almost the same propositions for which John de Montesono had been censured at Paris a hundred years before. In a public disputation before the Duke Hercules d'Este, and afterwards in a printed tract, he declared that it was unlawful to assert Mary's exemption from original sin or even to assist at the sermons of those who preached the doctrine. He entered also into an examination of the Mass and Office which Sixtus had published for the festival, and maintained that there was nothing in them to contradict what he had said. At the same time however, he submitted his opinions to the judgment of the Holy See.

And now for the first time, that Holy See thought proper to interpose; not to decide the question, but to prevent the sins that might be committed by the advocates of either side. It was very slow to do even this much. For the Church is a mother filled with the gifts of the Holy Ghost, and therefore replete with wisdom and piety. When she declares a thing to be true, or when she commands a thing to be done, she requires a child-like submission to her authority; but she avoids multiplying commandments and decisions without necessity. She is a true lover of liberty, and likes to leave her children free, except where she sees that freedom will do them harm, or restriction will be manifestly a favor to them. And even when she finds it necessary to limit their freedom, she is careful not to do so more than the case requires. She is as chary in enacting new laws as hu-

man institutions are in the bestowal of their favors. This spirit of forbearance is strikingly manifested in all her conduct with regard to our present subject. During three hundred years she would not interfere at all, because she saw no evil that demanded her interference. An error about this privilege of our Lady, on one side or on the other, did not involve any consequence that would hinder men from loving God and saving their souls. If angry feelings had sometimes been excited between the disputants, it ordinarily belonged to the bishops and other local authorities to remedy such disorders, and Rome would not take the matter out of their hands without necessity. That necessity had in her judgment arisen now. The dispute seems to have grown warmer, and perhaps extended farther; at all events it now involved a decree of the Supreme Pontiff, and a portion of the liturgy which he had published for the entire Church: and Sixtus IV, in A. D. 1483, published his constitution *Grave nimis*, which we will treat of in our next.

A. C. U.

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### THE USE OF REASON.

“To all that breathe the air of heaven  
Some boon of strength has Nature given.  
In forming the majestic bull,  
She fenced with wreathed horns his skull:  
A hoof of strength she lent the steed,  
And winged the timorous hare with speed:  
She gave the lion fangs of terror,  
And o'er the ocean's crystal mirror,  
Taught the unnumbered scaly throng  
To trace their liquid path along;  
While for the umbrage of the grove  
She plumed the warbling world of love:  
To man she gave in that proud hour  
The boon of intellectual power.”

Thus modern poesy reads the sweet music of the Teian bard in praise of reason. The boon of intellectual power!—far above all price and excelling every other gift. The proud mark that distinguishes humanity, giving strength to weakness, clothing as with an armor, whose unfailing temper can turn aside every hostile weapon, whose brightness may flash its terror into the eyes of all that rise against its possessor and force them to bow before his superior prowess. With it he can tame the lordly lion and defend himself against the cruel and blood-thirsty propensities of the prowling panther. With it he can outstrip the eagle in swiftness and make the various parts of creation subserve his interest and increase his power. The trackless regions of the air present no obstacle that can impede his daring flight; he sails along the wide expanse without dread, flies away from mortal sight and between the heavens and the earth seems to exercise a monarchical authority on all around him. The secrets of Nature throw back their unwieldy portals to the “open sesame” of his mind. In his regard the fabled sacks of Ulysses seem to borrow the semblance of truth. With form erect and countenance indicating superiority he scans the earth and the heavens, and whether he probes the hidden wonders of the former or roams amidst the countless

worlds that roll their luminous globes in the latter, he sees nothing that can elude his understanding or defy the powers of his soul. The habitation, in which he dwells, submits to his analysis and brings its multiplied treasures to supply his wants or contribute to his enjoyment. The very elements own the force of his reason and, whether for good or for evil, lend him their powerful influences. What an exalted station does he not occupy? How sublime is his portion on the earth! Nothing that breathes, lives or exists can escape the penetrating acumen that ennobles his soul; all is manifested to his view; all is grasped by the giant nature, that lifts him far above every thing that surrounds him. But this is the barrier he must not pass. So far light and conviction may accompany his steps, so far may he trace his power and claim authority. Beyond the limits of mortality it is not allowed him to travel with reason for his ruler. As long as the truths of another and better world are not to be examined, reason is a good guide; as soon as it approaches these limits, its light is eclipsed, its power palsied, the brightness and acuteness of its perception dimmed and lost. Its empire is limited with mortality; its sway ends with the universe; its sceptre is resigned to religion when it extends its march beyond this perishable existence. So sings the poet: so reason itself teaches.

" Dim as the borrowed beams of moon and stars  
 To lonely, weary, wandering travellers,  
 Is reason to the soul: and as on high  
 Those rolling fires discover but the sky,  
 Nor light us here, so reason's glimmering ray  
 Was lent not to assure our doubtful way,  
 But guide us upward to a better day.  
 And as those mighty tapers disappear,  
 When day's bright lord ascends our hemisphere,  
 So pale grows reason at religion's sight,  
 So dies and so dissolves in supernatural light."

However though its reign be limited by this world and its wonders, and ceases as soon as it comes to religion, it still attends us, even in that elevated sphere. The mysteries that are there presented to our consideration, the astonishing phenomena, that defy the scrutiny of sense and bid us bow in humble submission before truths that we cannot measure, are not opposed to reason, nor do they destroy any truth that right reason acknowledges. They are beyond, above its power, it is true; they are too high for its search, but the reason of this is that they are infinite and man's intellect is finite. It is no wonder then that before truths of this nature reason holds its peace and becomes a respectful listener. Such should always be the case; we should listen and learn, not examine and be confounded: we should be humble and fear, that the majesty of the subject might not overwhelm us with its brightness and blast us into utter darkness. For it is the word of Divine Wisdom: "The searcher of majesty shall be oppressed with glory."

Elated by the grand prospects presented by the operations of human reason and intoxicated by the giddy elevation to which they are raised, some think that such an excellent gift could not be bestowed upon man to be used only in a limited manner. From the consideration of the world, which they can almost fathom, as not altogether beyond the power of the soul, they argue that every thing proposed to man must be subjected to the influence of reason. To know that it is proposed and that it is not contradictory of any one truth, on which reason has set her seal of approbation, must certainly be conceded; but to understand how it is, to comprehend it in all its minute parts and be able to explain every thing regarding it, especially in religious matters, no one ought for a moment to suspect to be man's province. Reason deals with facts, not with the manner or cause of those facts. Let it tell, if it can, the *how* or *wherefore* of the simplest natural phenomenon, describe to us *how* and *why* an acorn becomes an oak, *how* and *why* ideas start up in our mind, it may then claim a right to do the same in the truths of religion. But as long as it is ignorant in those, and finds all the subtlety of its inquiries baffled

even in its own dominion, it is not to be expected that those which belong to a superior authority can be brought within its power. The most that natural reason can do in regard of religious mysteries is to illustrate them by comparisons drawn from its own resources, to satisfy the mind that they are real revelations and no imposition and then humbly bow down in adoration before them. Vainly would it endeavor to comprehend them: vainly would it strive to see the invisible, to search the unsearchable, to describe the ineffable. Human language is too deficient, human penetration too limited, human sight too dim, human intellect too narrow to embrace the mysterious wonders revealed to us through religion. The child that endeavored to measure the sea with a shell is a fit emblem of man's efforts to understand "the length and breadth, the height and depth" of the Infinite and His wondrous works. Stretched too far and too long, the narrow partition that separates reason from insanity would be broken down and darkness and vacancy, as sad and daily experience proves, would be the merited punishment of the rash adventurer. Even in the fables of the Pagans, the rash Semele, when favored with the vision of the beauty and godlike majesty of her immortal lover, trembled aghast, overpowered by the effulgence that beamed from his eyes and sank to the ground a blackened and putrid corpse. What other termination could be divined for such a sacrilegious desire? "None ever saw God and lived;" and yet proud reason would fain comprehend His infinite perfections, would fain subject to its own slender capacity the immeasurable grandeur, that elevates the Creator above his creature! Foolish, insensate wish! That Being, proud mortal, whom you would bring down to a level with yourself, or rather whom you wish to make your inferior, smiles at your futile efforts to reach His throne. Far beyond the outermost limits of your contemplation He reigns Supreme Master of the Universe, and haughty and aspiring as you are, you must stand an unwilling slave to His high behests, ever ready to execute His will, if you have not the humility to bow before Him. He is no tyrant indeed; but "He gives not His glory to another." He is no cruel master, who stands with ever-uplifted scourge over his unhappy victim, unmindful of the clanking iron that daily pierces the heart and steals away the enjoyment of life. He is master, it is true, but kind and benignant, ever ready to comfort the miserable, always prompt to succor the needy and give new zest to the enjoyments of the happy. But as Monarch of the universe and Lord of creation, He exacts His rights of all His subjects and these rights are, an humble submission to His power, the adoration of His perfections, and a love for His beneficence and amiability.

What an inexplicable mystery is man! Elevated above the rest of creation, he either strives to soar beyond the sphere allotted for the exercise of his faculties, or foolishly despairing of his exaltation, he grovels like the unclean animal in the mire of his own imaginings. He searches for joy and pleasure every where else, but where he may find it. Nitimur in vetitum, we may sing with the Venusian bard, we strive after what is forbidden and too truly is this abuse exemplified in all his pursuits but in none more so than in the reasoning faculties. Ever since that fatal moment when our common mother stretched forth her hand to the fatal tree, "whose taste brought death into the world with all our woes," he seems to have been continually stretching his hand to every forbidden pursuit. Nature and the working of her mysterious laws are not enough to satisfy the curiosity that is continually itching for the knowledge of good and evil. It is perhaps the punishment as well as the consequence of this abuse of reason, that evil preponderates, and what will be the result? Alas! the crowds of once bright intellects, that are daily carried into the numerous insane asylums throughout our beloved country, give us a melancholy answer. Of how many may we say with the poet,

"With a spirit tempered like a god's  
He was sent blindfold upon a path of light,  
And turned aside and perished! Oh! how poor  
Seems the rich gift of genius, when it lies,  
Like the adventurous bird, that hath out flown  
His strength, upon the sea, ambition-wrecked—  
A thing the thrush might pity, as she sits  
Brooding in quiet on her lowly nest."



### THE SISTER OF CHARITY.

*Written after meeting a young and beautiful Member of the Order in the Hotel Dieu of Paris.*

BY ALARIC A. WATTS.

Art thou some spirit from that blissful land  
Where fever never burns nor hearts are riven?  
That soothing smile, those accents ever bland,  
Say, were they born of earth, or caught from heaven?

Art thou some seraph-minister of grace,  
Whose glorious mission in the skies had birth?  
An angel sure in bearing, form, and face,  
All but thy tears—and they belong to earth.

Oh, ne'er did beauty, in its loftiest pride,  
A splendor boast that may compare with thine;  
Thus bending low yon sufferer's bed beside,  
Thy graces mortal, but thy cares divine.

A woman, filled with all a woman's fears,  
Yet strong to wrestle with earth's wildest woe;  
A thing of softest smiles and tenderest tears,  
That once would tremble did a breeze but blow.

Leaving, perchance, some gay, and happy home,  
Music's rich tones, the rose's odorous breath,  
Throughout the crowded lazar-house to roam,  
And pierce the haunts of Pestilence and Death.

For ever gliding with a noiseless tread,  
As loth to break the pain-worn slumberer's rest;  
To smooth the pillow, raise the drooping head,  
And pour thy balsam on the bleeding breast.

Or, in each calmer interval of pain,  
The Christian's hope and promised boon to show;  
And, when all human anodynes are vain,  
To nerve the bosom for its final throes.

To lead the thoughts from harrowing scenes like this,  
To that blessed shore where sin and sorrow cease;  
To imp the flagging soul for realms of bliss,  
And bid the world-worn wanderer part in peace.

A creature vowed to serve both God and man,  
No narrow aims thy cherished cares control,  
Thou dost all faith, love, pity, watching can,  
To heal the body, and to save the soul.

No matter who, so be thy service need;  
No matter what the suppliant's claim may be;  
Thou dost not ask his country or his creed;  
To know he suffers is enough for thee.

Not e'en from guilt dost thou thine aid withhold,  
Whose Master bled a sinful world to save;  
Fearless in faith, in conscious virtue bold,  
"Tis thine the sick blasphem'er's couch to brave;

To note the anguish of despairing crime,  
Lash the wild scorpions of the soul within;  
Those writhings fierce, those agonies sublime,  
That seem from conscience half their force to win:

Then stand before the dark demoniac's sight,—  
The cup of healing in thy gentle hand;  
A woman, strengthened with an angel's might,  
The storm of pain and passion to command.

To calm the throbings of his fevered brow;  
Cool his parched lips, his bleeding wounds to bind;  
And, with deep faith, before the Cross to bow  
For power to still the tumult of his mind.

And it is given: thy softliest whispered word  
There falls like oil on a tempestuous sea,  
Hard as his heart may seem, there's yet a chord  
Once touched, his ravings all are stilled by thee.

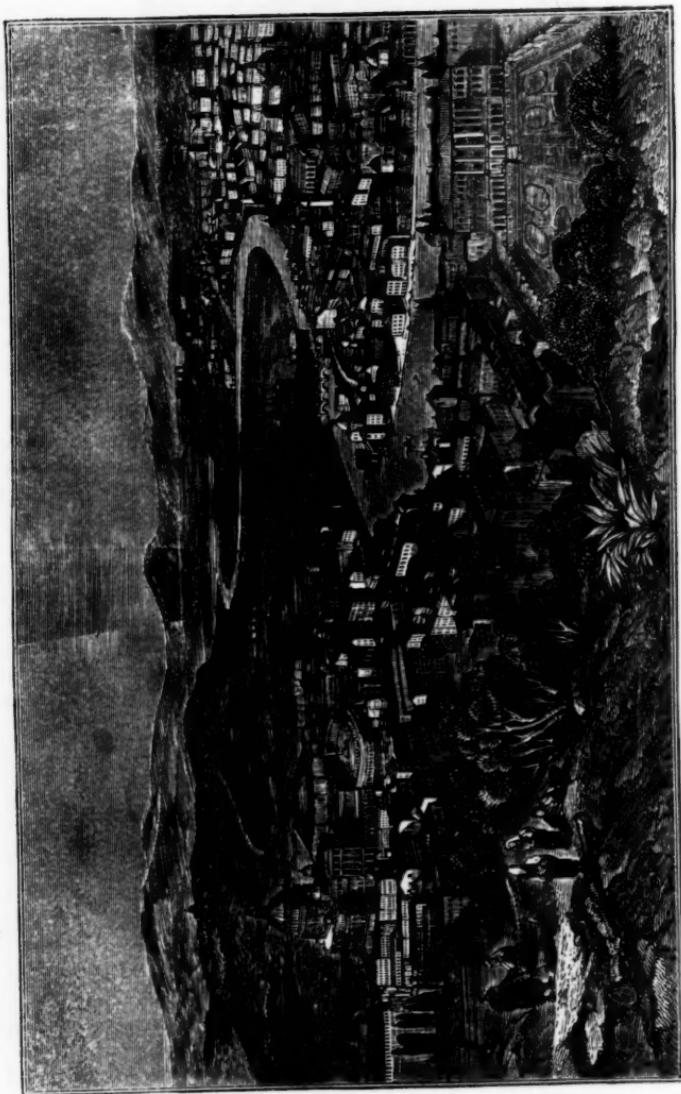
I see thee stand and mark that wondrous change,  
With more than mortal triumph in thine eye;  
Then blessed and blessing, turn with tears to range  
Where other claimants on thy pity lie.

By many a faint and feeble murmur led,  
A willing slave, where'er the wretched call;  
I see thee softly flit from bed to bed,  
Each wish forestalling, bearing balm to all.

Performing humblest offices of love  
For such as know no human love beside,  
Still on thy healing way in mercy move,  
Daughter of Pity, thus for ever glide!

All peace to thee and thy devoted band,  
Vowed to earth's gloomy "family of pain;"  
Whose worth could e'en the unwilling awe command  
Of blood-stained men who owned no other claim.

Long may ye live the cherished badge to wear,  
Whose snow-white folds might dignify a queen;  
To fainting souls your cup of life to bear,  
And be the angels ye have ever been.



GENERAL VIEW OF ROME.

## THE FRENCH IN ROME.

SHORTLY after the occupation of Rome by the French, in 1849, the Countess de la Rochère alarmed for the fate of her brother, who had received a severe wound at the siege, repaired to the Eternal City to pay him those attentions so much required by the sick in a foreign land. Happily he was soon out of danger, and the lady, thus freed from all apprehension, was now at full liberty to see and hear every thing that rendered Rome so particularly interesting at that period. She made the most of her peculiar advantages; visited every thing worth seeing, and gained much reliable information from sources accessible to few.

The result of her observations, published in a book entitled "Rome, or Recollections of the French Expeditions in 1848 and 1849," has been received with much favor in France. Though not quite free from the sentimentality in which some ladies are so fond of indulging, the work is written in such a candid, simple, unassuming style, and withal is so full of interesting matter on an interesting subject, that in our opinion it fully deserves all the popularity it enjoys. We have read the book ourselves with such satisfaction, that desirous of imparting to our readers some of the pleasure and all the information derived from its perusal, we have taken the pains to translate, in our own humble way, all those parts of the work which we thought likely to attract their attention. In fact we are so well pleased generally with the manner in which she describes her sight-seeing expeditions among the wonders of Rome, that we would give the work in full if we did not fear that some of her chapters might be considered important only to the French people, and not a few to contain information readily attainable from other sources. To avoid, however, any air of incompleteness resulting from this retrenchment, we did not omit any circumstance necessary to render her meaning and allusions perfectly intelligible. This could be the more easily managed, as the work is cast in the shape of letters to a young friend in France. Without further preface, we take the liberty of introducing to the readers of the *Metropolitan*

### THE FRENCH IN ROME;

*By the Countess de la Rochère.*

#### CHAPTER I.

*The Journey—Civita Vecchia—Advance of the French on Rome—Check of the 30th of April—Castel-di-Guido—Agriculture—The French Cavalier—Near Rome.*

ON BOARD THE MONTEZUMA, 15th July, 1849.

Yonder I see Civita Vecchia with its crenelated towers and fortifications, capable, it is said, of offering no great resistance. The captain says, however, they would have cost our brave soldiers much precious time when they appeared before the place on the 25th of April, if the garrison had been resolved to oppose their entrance. "They received us," said he, (he had been an eye-witness,) "if not with the enthusiasm spoken of in some journals of the period, at least without repugnance. They uttered no *vira*, no disapproving cry; pronouncing neither for the Pope nor for the republic." This apparent indifference is said

to be easily explained when one gets acquainted with the character of the Italians, who often carry prudence to an excess. Besides, the French government had then pronounced with so little explicitness on the object of the expedition, that the inhabitants of Civita Vecchia thought it more prudent to abstain from any demonstration whatever, than to compromise themselves with either party.

But, as I write, they are casting anchor in the roadstead, for the port is too narrow to admit our vessel. The captain, ever kind and attentive, assigns me a boat. A few minutes more and my foot shall press the soil of Italy!

#### CIVITA VECCHIA.

You could never divine where I am tracing these lines. I am seated at the foot of the great throne in the grand hall of the old palace of the Popes, which your uncle has made his temporary residence. He has so obligingly insisted on my acceptance of his hospitality, that I cannot refuse to occupy, for a few hours, the beautiful apartment he has placed at my disposal. He assures me that my brother's wound is not dangerous, and I have returned thanks for this favor in the church of the Capuchins where I heard mass. Hymns of sweet harmony accompanied by the deep tones of the organ soothed the soul to recollection and prayer. A brilliant crowd filled the building, for this is Sunday, and contrary to what you see in France, the men were as numerous as the women. The greater part of the latter had their heads covered with a veil of lace, falling gracefully over the shoulders. The others wore bonnets two years at least behind our French fashions, which, however, was no injury to their beauty. At four o'clock we assisted at the Te Deum chanted in the cathedral in thanksgiving for the reestablishment of the temporal power of our Holy Father.

It was in this palace, where the Popes were accustomed to pass two or three months every summer, that General Oudinot established himself for the few days he remained at Civita Vecchia before marching on Rome. It was here he received the deputies sent him on the part of the *Triumvirs*\* and declared his resolution to enter immediately, with or without their permission, the walls of the capital of the Christian world. All the information which the Commander-in-chief of the French army had received since his arrival in the Ecclesiastical States should determine him, conformably with his instructions, to proceed to Rome without delay. "Of all things, General," wrote the Duke d'Harcourt, the French ambassador, "it is important that you should hasten your march to Rome: your sudden and unexpected arrival has astonished and terrified: it is a situation to profit by. If you leave the malignants at Rome time to recover from their first terror, they will prepare means of resistance and be the cause of bloodshed, which should if possible be avoided. At Gaëta they would wish us to be passive agents, not mediators. We cannot avoid this awkward and unpleasant position unless by hastening to Rome. Notwithstanding all the Roman rhodomontade, you shall meet no resistance here: the majority will declare for you the moment you shall have issued your proclamation."

Moreover, Lieutenant Ferand and afterwards Captain Fahart, who had been dispatched to Rome immediately after the landing, returned with intelligence announcing that the French intervention would be received with gratitude, and that it was a matter of urgency to press the departure. Accordingly, on the 28th of April, the Commander-in-chief, leaving a small garrison at Civita Vecchia, which

\* Mazzini, Saffi and Antonelli. The two first succeeded Montecchi and Salicetti.

city was to be the basis of his operations, and appointing Col. Blanchard to the command of the place, set out for Rome at the head of only 5,000 men; for half the troops destined for the expedition were still at Marseilles, waiting the transports that were to carry them to Italy. This little *corps d'armée* consisted of two brigades, Moilière's and Le Vaillant's, forming one division under the command of General Renault de St. Angely.

The troops bivouacked the same evening at Palo, and on the 29th at Castel-di-Guido, a little village, situated on an eminence, four leagues from Rome. The Commander-in-chief dispatched his brother, Capt. Oudinot, at the head of fifteen horsemen to reconnoitre. The officer soon returned in visible emotion.

"What is the matter? What do the Romans want?" asked the Commander-in-chief, surrounded by his staff. "They want war: they have received us with a volley," replied the young officer who, faithful to his instructions, had returned immediately without replying to the enemy. "If they want war they shall have it," exclaimed the Commander-in-chief, "but I will make another attempt to avoid it." As other accounts had announced that the Romans would only feign a kind of defence to save the honor of their flag, and as the post that had fired on the French had immediately taken flight, it was thought that the real intentions of the enemy should not be prejudged from an isolated fact, and it was still expected that their entrance into Rome would be effected without opposition. And so it probably would have been, had not Garibaldi and his adventurers thrown themselves into the city and organized its defence.

On the morning, the troops resumed their march and came to within twelve hundred yards of Rome without meeting the least resistance. At this point two roads presented themselves to the French. General Oudinot sent the *voltigeurs* of the 20th by that which lay to the right, which the nature of the ground rendered difficult to traverse, and the bulk of the army proceeded by the left road, which was commanded by heights that were soon, however, occupied by a body of our *chasseurs*.

After about a quarter of an hour's march they heard a cannonade which they at first took for a military salute, but a second discharge left no doubt as to the intentions of the Garibaldians. However insufficient the number of his troops, Gen'l Oudinot did not wish to retire without fighting; and he still expected a great part of the Roman people would second him in his enterprise. By his orders two pieces of artillery were placed on an eminence to reply to the still maintained fire which issuing from an advanced bastion *graped* the high road. At the same time Garibaldi, with some thousands of his soldiers, was discovered stealing through the woods of the villa Pamfili to surprise our troops, but twenty-five *chasseurs* and some companies of the 20th of the line were sufficient to repel this numerous detachment, which fled in disorder after suffering severe loss.

Still the Roman artillerymen behind their ramparts continued to shower forth volleys of destructive grape. "General," said Captain Fahart, "I know a way by which we can easily arrive at the gate *Angelica*. That is the place where the manifestation in our favor must declare itself." Confiding in this positive assertion, the Commander-in-chief orders the officer to conduct thither the second brigade, which immediately finds itself in a deep way, completely swept every moment by the enemy's cannon. The brave and rash captain, whom his memory without doubt had deceived, paid for his temerity with his life and the troops of General Le Vaillant, overwhelmed with the fire, were obliged to take refuge in the houses that lined the road.

In the mean time General Mollière was fighting with obstinate courage under the very walls. A company of engineers and another of the foot *chasseurs* had advanced to the gate *Cavallagieri* and attempted to batter it down with axes in the midst of storms of balls from the ramparts. In another direction, when Picard, the commanding officer of two companies of the 20th, presented himself before the gate St. Pancras, the Romans rushed out crying "Peace! Peace! Let us be friends; let us be brothers!" As the fire had somewhat slackened, Picard thought that the French had entered Rome by the gate *St. Angelica* and deceived by the amicable demonstrations of the Italians, he penetrated into the city; but the testimonies of sympathy soon ceased and his troops, who had suffered themselves to be surrounded without mistrust, were disarmed and made prisoners. Night was approaching, and the French army, officers and soldiers still fought with a bravery worthy of a better fate. The Commander-in-chief though suffering from illness, appeared in the most dangerous points. Still it became evident that the recent arrival of the Garibaldians had suppressed any demonstration on the part of the citizens in favor of the French intervention, and it was now late enough in the day to think of a retreat. This was effected without opposition. The French retired in good order as far as Palo, there to await the reinforcements and the *materiel* necessary to undertake the siege of a great city. This is the real truth concerning that 30th of April which troubled people so much as soon as the results were known in France. I have obtained these particulars from ocular and impartial witnesses, who have related them to me with a warmth and fullness of detail that I have not tried to imitate.

CASTEL-DI-GUIDO.—16th July.

An accident which has befallen our carriage compels me to wait here a few hours, and I take advantage of the delay to write you a short letter.

I left Civita Vecchia, protected with a passport and a soldier completely armed, who occupied the front seat of our carriage. This is one of the attentions of your uncle, who was troubled for the security of two unprotected women on a journey through a country not yet quite submitted, and perhaps infested by Garibaldi and his band; for, you know, this captain of adventurers quitted Rome before the entry of the French, carrying off a quantity of the most precious articles, and General Morris is now in pursuit.

The atmosphere here is still clearer than in your beautiful Avignon. But the land is not to be compared. Here are no verdant gardens, and very few country houses to enliven the landscape and arrest the eye; it is a dry and almost uncultivated plain, over which at intervals a few flocks of lean oxen are wandering. A French priest on his way to Civita Vecchia, whom I met by chance at the little inn at which we have alighted, assures me that the inertness of the Romans has contributed, infinitely much more than the influence of the unhealthy exhalations, to this desolate sterility that strikes all travellers so forcibly. "Formerly," said he, "this immense plain, cultivated with care, was covered with rich and populous cities: the *malaria* is not then an insurmountable obstacle to the development of agriculture. It is certain, besides, that the malignant influence loses much of its intensity and even disappears nearly altogether in places where the population increases, and laborers who return in the evening to an inhabited locality can follow their agricultural pursuits without danger."

But when the descendants of the founders of Rome, devoured by the lust of conquest, had subjugated all the cities lying between Civita Vecchia and Viterbo,

and had intrusted the cultivation of the conquered lands to slaves, always less industrious than the owners, the fertility of the soil diminished by degrees. The rich Romans who inhabited the city wishing to derive the greatest income possible from their lands, in place of producing grain, which they soon drew from the subdued countries, introduced flocks, which are very profitable and require comparatively little care and expense. This was the origin of the decline of agriculture in many parts of Italy. The evil was not diminished after the invasion of the barbarians, who, being themselves possessed of numerous herds, preferred a wandering life and were comparatively regardless of any other care. The feudal system somewhat ameliorated this state of things: the barons shut up in their castles cultivated the neighboring hills, at least such as could be defended, but the plains were more abandoned and deserted than ever. The Popes, ever solicitous for the comfort of their people, did their utmost to restore the honors of agriculture.\* Unfortunately the excessive indolence of the Romans has prevented them till the present day from seconding the wise intentions of the sovereign pontiffs. Farewell.

My next letter shall be written in Rome, where I expect to be in two hours! Do you partake of the emotions this proximity inspires? of the recollections it calls up? My pen is powerless to describe all I feel.

ROME, July 17th, 1849.

I have found my brother almost completely recovered from his wound and delighted at a visit which he hardly expected. The motive for undertaking such a journey then exists no longer; but I will not leave the capital of the Christian world without visiting its wonders, were it only for the pleasure of relating them to you. Here am I then installed in an apartment which I have rented on the Piazza de Santi Apostoli, close by the palace occupied by my brother.

. . . . As yet all I know of Rome is the little church where I heard mass this morning; to-morrow we are to commence our excursions; in the mean time I may as well relate how my journey concluded.

We had left Castel-di-Guido about two miles behind us when we were passed by a French officer whom his horse bore away at full speed. It was easy to see that this haste was sorely against the poor gentleman's inclination, and indeed that it was only with the greatest difficulty he maintained his seat. The unequal contest was soon terminated: the officer rolled in the dust and the horse pursued his

\* With this object St. Zachary founded three villages and Pope Adrian four. In 1407 Gregory XII passed a law to encourage the cultivation of corn. Sixtus IV witnessing the negligence of the land owners, issued a decree that all should cultivate at least one-third of their possessions. This law was considered so arbitrary that the rich Romans opposed it when Clement VII wished to have it enforced. This Pope then had recourse to measures still more efficacious. He permitted the *free* export of corn, when the price did not exceed a certain limit, and thus this sage provision, which preserves the medium between excessive liberty to commerce and the restrictions that encumber it, is an invention of a Pope of the sixteenth century; not of the English, as some political economists would have us believe. In 1588 Sixtus V encouraged the farmers by lending them money which they were to return after disposing of their harvest. In 1600 Clement VII revised the baronial laws regarding agriculture, and improved the condition of the vassals. But these constant efforts were not crowned with success. In later times Pius VI and Pius VII enacted many laws to revive and favor agriculture.

rapid course until stopped by a peasant who was approaching from the contrary direction.

I descended from the carriage and ran to the assistance of the officer, who, as I approached, was raising himself with difficulty, and making the air resound with very uncatholic exclamations. "Are you much hurt, sir?" I asked. "Not at all; not in the least," he replied, dusting himself vigorously. But it was evident from his manner of walking that he had received at least some severe bruises. He was a captain of the 36th infantry, and his grizzling hair announced a respectable age. "You will take a place in my carriage," said I, "and I will carry you to Rome." "Ma foi," he replied, "I would not ask better than to profit by your kindness, for I am not very ceremonious. But I must take back this confounded hired horse with which I have burdened myself, I scarce know why." "Captain, I will mount the horse, if you will permit me," said the young soldier who escorted me. "Agreed," cried the captain, giving the *buona mano* (drink money) to the peasant who had brought back the animal, and without more entreaty he took a seat at my side.

The conversation soon became lively, and whilst he rubbed his bruised limbs he told me he had married at Marseilles a good and pious wife, who had made him promise at his departure, to recite his prayers morning and evening, and to wear a medal of the Blessed Virgin; that he had full confidence in the good judgment of Madame Marcean, and always followed her advice. I remarked with a smile that his wife would hardly approve of the oath I had heard him swear a few moments ago. "Que voulez vous, madame?" he replied, "it is an old custom of which I can scarcely rid myself. Especially when taking such perilous flights as the one you have just witnessed," he added, rubbing himself again.

We arrived at a bridge that had been broken down by the Romans, and to cross the rivulet (the Arrona) we had to alight and pass over the trunks of trees which had served as a passage for the French army. The captain kindly gave me his arm, and the carriage traversed the bed of the stream, whose waters were not high. Soon after we reached an eminence from the summit of which we could easily discern the famous dome of St. Peter's. "You should have seen it last night," said my companion; "the dome was completely illuminated in honor of the *fête*. From Castel-di-Guido, where I slept, you would have thought it an immense globe of fire ascending into the sky."

We now passed through fields trampled and entirely bare of verdure, but which, we could still see, were covered with half burned branches, stones blackened by fire, and with remains of all kinds. "That is where we camped several days," said the captain. Then I perceived with a sudden oppression of the heart, a dozen or so of tombs, recognizable by the elevation of the soil, and sometimes by the little cross formed of two branches that surmounted them. "There lie the soldiers killed during the siege," said my companion, uncovering himself.

(TO BE CONTINUED.)

# MARY LEE:

*Or the YANKEE in IRELAND.\**

BY PETER PINKIE.

*Edited by PAUL PEPPERGRASS, Esquire.*

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DEAR PUBLIC:

Once more come we, knocking at your door, to beg the crumbs of your charity. Twice before, indeed, have you taken us in, and twice going out, have our grateful tears besprinkled the flags of your threshold. But then it was our own cause we pleaded; now we plead the cause of another; we bring to your arms a desolate orphan, not three days old, and without a relative in the world. Its dying parent bequeathed it to you, in the strong hope, that slender as its claim was on your sympathy, you would not have the heart to reject it. After the many favors we ourselves have received at your hands, it would be indequate in us to do more than submit the case without word or comment to your benevolent consideration. The following letters will best explain the melancholy circumstances which brought the little adventurer to employ so poor an advocate, and one, alas! in every respect, so unworthy the sacred trust.

Your grateful serv't,

P. PEPPERGRASS.

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DEAR PAUL:

After many weary voyages by land and sea, here I am laid up. Here I am, stretched on a straw pallet in Gooseberry Lane, with my last dollar in my pocket, and my old leather bag under my pillow. Oh Paul! my faithful College-chum, what a desperate effort I made to reach you. Some how I always fancied if I could only have another sight of your honest 'sonsie' face, and the promise of a quiet little corner in your family grave lot, I should die the happier. Besides, as I never belonged to any one in particular, I felt you had a sort of claim on my remains. But its all over with me now, and so God's will be done. I'm a crazy good-for-nothing ill-tempered creature any way, and the sooner I'm put out of the way of decent, useful people, the better. I suppose I needn't tell you what I'm dying of—the Rheumatism of course, — what else could it be? The villian knocked me down twice before, you remember, and then compromised it, but this time he has fairly got death's grip of me, and refuses, point blank, to let me off on any terms. The Priest and Doctor were both here this morning, and shook hands with me at parting. So my time, you see, is but short. Well at all events I'm prepared—that is, in a kind of fashion, not so well as I ought, of course, but still better than I deserve to be, considering the Edie Ochiltree life I led since I abandoned Theology, and the Cassock. As for the world, I forgive it, for all the

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shabby treatment I ever received at it's hands, and upon my word, Paul, I received my share. It's of no use, though, to carry our grudges with us to the grave — and, indeed, even if it were I never felt much disposed that way. Besides the world has sins enough to answer for, God knows, without adding the injuries it has done me to the account. So I shake hands and forgive it. And now Paul there's one request I have to make, and for the sake of the old times, I hope you'll not refuse it, namely: When you come here and find me dead and gone, don't mind asking any questions, for no body knows me but as the lame pilgrim, who frightened the children and lived in a garret in Gooseberry Lane. Say nothing, but just ask the apple woman, who lets me the room, for the black leather bag I kept under my pillow. Put your hand down to the bottom and draw out "Mary Lee." It's the last of the collection, and for aught I know to the contrary, the best of them all. Take it home with you, brush it up a little and give it to some charitable publisher, if you happen to know or hear of any such person in that part of the world. Should the little thing bring a few dollars, buy me a modest head-stone of gray marble and inscribe my name on the corner — Peter Pinkie — no more. For the rest I bequeath you all my worldly goods, to wit: my silver snuff box, (but by the way now that I think of it, the half of that same belongs to you already) and my ivory headed crab-tree staff, both which Father Mahony (by the same token he's first cousin to Father Prout of the Prout-Papers) will deliver you on presenting this letter. And now, dear Paul, before I bid good-bye, let me entreat you to say a few prayers for me, once and again, when you have leisure — for alas! alas! I need them sadly. Say them quietly, just as we used to say them together long ago at the Virgin altar in the College Chapel, and say them away by yourself in some lonely corner of the Church, where the shadow falls deepest. God be with you Paul.

Yours as ever,

P. PINKIE.

On reaching New Orleans we hastened with all possible speed to Gooseberry Lane, hoping to find our venerable friend still alive, but alas! we came too late. Early that morning the remains of a stranger whom no body knew, but who went by the name of Peter Pinkie, were carried out to their final resting-place and deposited in a shady little corner of the Catholic Cemetery. Intending to visit the grave next day and leave directions for the head-stone of gray marble, we took occasion in the interval to call on the Rev. Mr. Mahony, and after tendering our most grateful thanks for his kindness to our dear old friend and fellow student, received from his venerable hands the silver snuff box, the crab-tree staff, and the following letter of explanation written apparently but a few hours before his death.

P. P.

DEAR PAUL:

I have some remarks to make about Mary Lee, and can't compose myself to die happy without making them. So I just swallowed an anodyne and had the apple woman fix up the foot-board for a writing desk.

I know well when you read the opening paragraph you'll shrug up your shoulders in the old way, and pitch the manuscript across the table to your friend Dr. Grippinlip, with a Psauth! nonsense! what does the silly fellow mean by such an introduction as that? But think what you please, Paul, I can't help it. It was always my way you know to go straight to the point; or as our first Latin master, Terence Hardiman, used to say, to dive in *medias res* plump as a pearl fisher! I wouldn't think of Terry now either I suspect, only the silver snuff-box he left us is here before me on the foot-board, and the curly headed cobbler on the lid is looking straight in my face. But independently of that, my early memories crowd on me now faster and clearer than ever. Sometimes I catch myself thinking of old Sangrado at the College, and old Etty at the Infirmary coming in coughing every morning with her pharmacopoeia under her arm. And what do you think? I was dreaming all last night about the rush crosses we used to weave at Michaelmas, and the segging boats we sailed in partnership on the round pond before my father's door. They looked to me just as green and natural as the leaves I saw

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yesterday. I don't know how it happens, but my thoughts are stumbling all the time over old times and old places; do what I will I can't control them. I half suspect it's the usual sign of death—the parting look which the spirit casts back on the opening scenes of it's young and joyous life, ere it sinks and is swallowed up for ever in the source of it's being—just like the setting sun taking his farewell look of earth—the last one, the brightest and fondest of all. But I fear I'm digressing.

I was going to observe that if you expected me to write a preface to "Mary Lee" according to the ordinary standards made and provided, you will be entirely disappointed, for I may as well tell you first as last, that I cherish a most inveterate horror for the whole *prologomena* family—prefaces, prologues, introductions and explanations, and this I feel in duty bound to tell you before I proceed a step further, has ever been my unfortunate weakness, since I went to study theology five and twenty years ago at Louvain under the celebrated Father Brenengo. He was the most tedious man in coming to a point that ever shaped a syllogism. He often spent two mortal hours laying down the state of the question, and found himself then just as far from the difficulty as ever. Every thing having the slightest fibre of connection with the subject was drawn in to complicate it. No chancery lawyer could hold a candle to him in that respect. Old as I'm now, Paul, and near as I creep to the grave, the sound of that man's voice rings as distinctly in my ear as when I last sat listening to it in Louvain. I never catch the noise of a spinning wheel, or a moth ticking in the bed-post, but I hear Father Brenengo as plainly as ever. He never tired; there was nothing of him to tire, but bone and sinew, and very little of that to spare either, but what did remain was brought by a practice of forty years to work like machinery. Talking was no trouble to him—the words rolled out from his thin lips like sounds from an automaton mandarin. On the occasion, however, to which I would particularly refer, the question before the class was the Sacrifice of Abraham, and the difficulty as usual in the Thomistic distinction of the Divine wills. Never did man speak as he spoke that day. Hour after hour he went on laying down his preliminaries, and yet never venturing within sight of the question at issue. The class fell asleep, but, *parum refert*, on he drove through it shrugging his shoulders till you could almost hear the friction of the bones, and rapping the desk all the while with his terrible knuckles. For the first hour I bore it with patience; an hour and a half passed and still, though my nerves were considerably excited, I managed to control them sufficiently to sit quiet. At last, however, I was overpowered by a sort of delirium; my head grew dizzy, my breath came thick and short like one after a long race, and yelling like a maniac I sprang at one bound across the desk and hurled a quarto volume of Bellarmine at the lecturer's venerable head. "Hold him!" I cried, "hold him, stop him or he'll kill me, he'll murder me!" His squeaking voice acting like a rasp on my nerves, hour after hour, drove me in fact to desperation. Heaven forgive me, Paul, I could have cloven him that instant to the brisket. One of my classmates laid hold of my collar to drag me back, but I flung him from me like an infant, and rushing from the hall fled down the corridor, my long hair floating back on my collar and my eyes leaping from their sockets in my eagerness to escape. That act of mine, dear Paul, sealed my fate for ever. In the evening the physician called at my room and politely ordered me three tumblers of valerian to settle my nerves; next day the Dean handed me forty dollars to pay my travelling expenses to Burneranna, and a letter of explanation to my worthy Bishop; and in two hours after, just as the bells of the city rang out the Angelus, I bid adieu to Louvain, Father Brenengo and Theology for ever. Since that unfortunate day, it's needless to tell you, I regard every thing in the shape of introductions, with indescribable horror. And where's the wonder? Have they not at one blow, annihilated all my cherished hopes, stripped me of stole and cassock, drove me out a wanderer on the face of the earth, and consigned me at last to isolation, snuff-taking, poverty and a garret.

Here the manuscript grows so shaky, owing, no doubt, to the increasing violence of the rheumatism, as to be entirely illegible. It is generally supposed, however, by his friends in Ireland most familiar with his hand writing that the closing sentences were

meant for an humble apology to the public for having ever presumed to occupy a moment of its valuable time, and especially for the many faults and anachronisms in *Mary Lee*.

The following note was found some days after the Editor's departure in a corner of the old black bag, and carefully forwarded to his address by the apple-woman above mentioned. In her very remarkable epistle enclosing the relic, she candidly admits never having imagined for one moment that the "bit o' ritin'" could be of any earthly use to any body, and as for his "spirit" coming back in search of it, she hadn't the least fear of that in the world, for the truth was she didn't believe in ghosts herself, nor one belonging to her; but still every body had a right to their own, and besides Mr. Pinkie being the strange kind of man he was, she didn't fancy much retaining any part of his property in her possession, and would just sleep as sound perhaps, after clearing her skirts of him, bag and baggage. The note ran as follows:

*Postscript.*—As my time draws near, I begin to feel more and more uneasy about the spot where the strangers will lay my remains. Of course you'll laugh at me for this, Paul, and no wonder either, for upon my word I never once thought I should feel so particular about it. But it's only another proof, I suppose, that the poor body must always be our greatest trouble even to the very last. And so I made some inquiries about the burial ground this morning of Father Mahoney's clerk. His description, I assure you, is by no means satisfactory. He tells me there's not an ivy wall, nor a mouldering ruin, nor an old hawthorn, nor in fact any other shred of Christianity to be seen in the place—what's more, there's not a fern to shelter a grave, and even the grass of the field is as wiry and sparse as the hair on my head. By all accounts, dear Paul, it's a very uncomfortable and "unchristianable" place to be buried, and so I would take it as a great personal favor, and one I'll not forget in the land I'm going to, if you could just manage in some way to take my bones home with you to your own quiet lot, or what would please me a thousand times better, send them back to Ireland again by the first trusty Innishowen man you hear of returning to Burncranna. But do as you will, bring them or send them, I bequeath them to you.

P. P.

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## CHAPTER I.

### INTRODUCTORY.

DEAR READER, have the goodness to run your finger down the map of Ireland to its northermost point, or if that be inconvenient, let your imagination run down without it to the easternmost promontory of the County Donegal; you shall then have transported yourself without trouble or expense, and in a manner suitable enough for our purpose, to the spot where our story commences.

It may happen, however, in this rambling age, that one day or other you would grow tired of travelling by the map and hand-book, and make up your mind to quit the fireside and see the world for yourself—preferring your own eyes to your neighbors' spectacles. After a long tour through Europe you may yet some fine evening in August or September, find yourself standing on the Pier of Leith or Dunbarton heights, looking across the channel and wishing you were in Ireland. Don't resist the temptation, we pray thee, but leaving your national prejudices behind you with your Scotch landlord, book yourself for Dublin, in the first packet, and with a good conscience and an honest heart take a trip over the water, and visit, were it only for a week, the land of poverty, gallantry and song.

If, however, you happen to be one of those very respectable young gentlemen who go over to make pictures of Irish-life, with the view of being stared at and

lionized in village drawing-rooms on their return—one of those extremely talented and promising young men who voyage in crowds every year, for a supply of Irish barbarisms and Romish superstitions. If you happen, we say, to be of that class, let us remind you, dear reader, (and we do it in all sincerity) that the Mull of Cantyre is a dangerous sea, worse by all odds than the Bay of Biscay. Don't venture through it by any means, but like a prudent young man, finish your tour with Benlonmond and the Trossacks, and return home to the States with as little delay as possible. As for the Irish peculiarities you would go in quest of, they are now very scarce and difficult to procure—we mean fresh ones, of course, for the old sets are bruised so much in the handling as to be entirely valueless; even the manufacturers of the article who made so jolly a living on the simplicity of stripping tourists twenty years ago, are no longer in existence. They have passed away as an effete race, and are now dead gone and forgotten. Pictures of Irish life are indeed very difficult to dispose of at present either to the pulpit, the Sunday newspapers, or even the Foreign Benevolent Societies; unless they happen to be drawn by master hands. Such pictures for instance as the "Priest and the bottle," the "Fiddler and the beggars," the "Confessor and the Nun," have lost all point since Mr. Thackeray's visit to that country, and are now grown as stale and flat as small beer drippings off a pot house counter. Twenty years ago, however, the case was very different. An Irishman then in certain sections of the United States was as great a wonder as a Bengal Tiger, or an Abyssinian Elephant, and he fell so far below the ordinary standard of humanity in those days as to be considered unaccountable to human laws. We have ourselves been assured on most excellent authority, that certain ladies of Maine, even within the time mentioned, actually went as a delegation to an unfortunate Irishman, who strayed into their neighborhood, and set about manipulating his head all over in order to ascertain by personal inspection, whether his horns grew on the fore or hind part of his cranium. The manner of their reception by the courteous and gallant barbarian, is still related by some of the actors in the little melo-drama, and though quite characteristic of his race, would hardly be accounted edifying in this simple narrative. This much, however, we may venture to affirm, that since the event took place there has been but one opinion on the subject in that locality, that the Irish wear no horns of any description whatever either behind or before,—are endowed with the ordinary feelings and senses peculiar to the human family—and exhibit arms and legs, hands and hair precisely like their Norman and Anglo Saxon neighbors.

But whilst they assimilate thus in all their physical developments there is still certain national peculiarities which distinguish them from the people of all other nations. In the first place, the *brogue* is very peculiar. It differs from that of the Scotch Highlander, the Vermonter and the German in what is called, intensity of accentuation—and it is very remarkable that this peculiar intensity of accentuation is most striking when they speak on subjects in any way connected with religion—the broad sound of the vowels, which they have still retained since their old Classic days, exhibiting a striking contrast with the reformed method of pronunciation. The collocation of their words too sounding so strange to unclassic ears (though admirable in the Italian and French) contributes perhaps in some degree to aggravate the barbarism. But we must not venture on details or we should never have done; suffice it to say that according to all accounts, and particularly the accounts of American tourists, the Irish are one and all the strangest people on the face of the earth. They never do any thing, we are told, like other people. Whatever they put their hands to, from peeling a potato to shooting a landlord,

they have their own peculiar way of doing it. Whether they eat or drink, walk or sleep, tie their shoes, or pick their teeth; they are noted for their wonderful originality. And it is not the people only, but, strange to say, the very cows and horses in that remarkable country, bellow and neigh quite differently from those of other nations—the tone and style being quite unique, or in other words, “peculiarly Irish.” It’s but a few weeks ago, since a certain Mr. Gustavus Theodore Simpkings of Boston returned from Ireland with the startling discovery that hens laid their eggs there in a manner quite different from that adopted by the hens of other countries. We may be allowed also to add by way of appendix to the fact, that in consequence of the important nature of the discovery, a board of Commissioners will shortly be sent over to investigate the matter thoroughly, in order that the poultry fanciers of New England may take measures accordingly to promote the interests of their excellent associations. Whether the country at large, however, will approve this new method is still a disputed question. Our own opinion is, the New Englanders will reject it, not solely because it’s Irish, though that indeed would seem to be reason sufficient, but rather on account of the danger of propagating Popery in that peculiar way. We have heard of “treason” eggs, (Mr. O’Connell and Marcus Costello were arrested over two pair of them in Horne’s Coffee Room, Dublin, five and twenty years ago avowing their guilt,) and if treason could be propagated in that fashion, we ask why not Popery?

Now after all this nicety to which certain things are carried, simply because they are Irish, it is quite needless to say that the national peculiarities of that people are all but exhausted, and consequently the young tourist fresh from the counting-room can expect little there to requite him for the fatigue and expense of such a journey.

But, dear reader mine, if your heart be in the right place and above the reach of paltry prejudice, if you be man enough to think for yourself, and instead of viewing Ireland in print shop and pantomime, look at her face to face with your own honest eyes,—if you be determined to see things in their true colors and to avoid the vulgar blunder of mistaking the Irish *brogue* for inveterate barbarism, and gold watch chains for genuine civilization—if you be one of that stamp, then in heaven’s name step aboard as soon as possible, for a crime it would be against your conscience to turn back within sight of the green old Isle where Moore and Griffin “wept and sang.”

Once there, pass not hurriedly over it, for every inch is classic ground. Not a mountain or valley from Cape Clear to the Giant’s Causeway but has its old tradition. If you ever read Banim, or Morgan, Cullinan or Griffin, ask the guide at your elbow to point out, as you ride along, the scenes they describe and the monuments they chronicle. If you ever listened to the songs of Moore, and felt the sadness they inspire, stop for a moment and gaze on the venerable ruins to which they are consecrated, and they will seem to you more sad and plaintive than ever. You may not weep over those mouldering walls and ruined shrines, like the returning exile revisiting once more the haunts of his boyhood, but still, stranger as you are, the very sight of them will do you good; the tottering tower and the crumbling wall, and the holy well, and the broken cross, will bring you salutary reflections—will teach you that every country, to deserve a place in the record of nations, must have a past, and that flourishing as the republic of Washington is now, its whole history up to this hour, would hardly cover a single page in the future annals of the world.

But, dear reader, whenever you ramble through the old place, forget not to visit the scene of our story. It may not be so grand as the Alleghanies, nor so picturesque as the Hudson, but it will repay you well, nevertheless, for your trouble. Moreover, it lies directly in your way from the mountains of the west to the famous Giant's Causeway—a wild solitary spot to the east of those blue hills that shelter the fertile valleys of Donegal from the storms of the Northern Ocean.

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## CHAPTER II.

THE country between Fanit, or Araheera light house and the village of Rathmullen on the river Swilly, is an extremely wild and mountainous district, being indeed little more than a succession of hills rising one above the other and terminating at last in the bald and towering scalp of Benraven. Standing on this elevated spot, the traveller has a full view of the country for a distance of some twenty miles around. Beyond Araheera point appears Malin Head, the northern extremity of the far-famed Barony of Innishowen, running far out into the ocean, and heaving back the billows in white foam as they break against his dark and sulky form. Westward looms up the majestic brow of Horn Head, under whose frown a thousand vessels have perished, and close by its side the famous opening in the rock called McSwine's gun, thundering like the roar of a hundred cannon when the storm comes in from the west. Between these two land marks, standing out there like huge sentinels guarding the coast, stretches the long white shore called Ballyhernam Strand, and between that and Benraven the beautiful quiet little sea of Mulroy, with its countless islets lying under the long deep shadows of the mountains. Close by the broad base of the latter—so close indeed that you can hurl a stone from the top into the water below, is the calm, quiet lake called Lough Ely, so celebrated for its silvery char and golden trout. As the traveller looks down from the summit of Benraven, there is hardly a sign of human habitation to be seen below, if indeed, we except the light house itself, whose white tower rises just visible over the heads of the lessening hills. But when he begins to descend and pursue his way along the manor road, winding as it runs through the dark and deep recesses of the mountains, many a comfortable little homestead suddenly meets his view, and many a green meadow and wavy cornfield helps to relieve the barren and desolate character of the surrounding scene.

It was a fine evening in June, 185-, the sheep after browsing all day long, were lying on the green sunny slopes of the glens, and the hoodie crows, after their rambling flight, sat dozing here and there on huge rocks by the road side which the winter torrents had detached from the mountains, when a man might be seen wending his way slowly down the road towards Araheera light house. He wore a short jacket and trowsers, somewhat sailor fashion, and kept his hands thrust into his side pockets as he jogged along, whistling and singing by turns to keep himself company. Still, though he looked at first not unlike a sea-faring man, there was that in his gait and general deportment which smacked too strongly of the hill-side, to mistake him for one accustomed to walk the deck of a ship, or even to ply the oar in search of a livelihood. Moreover he wore a rabbit skin cap jauntily set on the side of his head, and carried a stout black thorn under

his arm—both which indicated clearly enough, that his habits of life were more landward grown than his dress and near proximity to the sea might have at first suggested. But whatever might have been his occupation in general, he appeared to have little to engage him this evening, in particular, for he loitered long on his way, seemingly quite disposed to take the world easy, and break no bones in his hurry to accomplish his journey. More than once did he stop to clap his hands and gaze after a hare startled from her form by his noisy approach, or fling a stone at the hoodie crows dozing on the rocks. In this careless manner he jogged along whistling and singing as the humor touched him. At first the words of his song were confused by the echoes of the glens, but grew more distinct and intelligible as he descended nearer to the shore, till at length the following verse of a very popular ditty rang out clear and strong upon the ear:

“Och! the Sasanach vilians de'il tare them!  
They stript us as bare as the ‘poles,’  
But there’s one thing we just could’t spare them,  
The ‘Kidug’ that covers our souls.

Right folderolol la la di di  
Right fala la, lee,” &c. &c.

He sang this verse at least half a dozen times, at different intervals, and had just commenced to sing it once more, when all of a sudden the song and the singer came both to a full stop. Had a highwayman leaped from a hedge and held a pistol to the traveller’s head he could not have halted more abruptly. In an instant he stood still, gazing at something he saw round the angle of the road, and then buttoning his jacket and clutching his black thorn, made step forward in a belligerent attitude, as if an unlooked for enemy had appeared and offered him battle. And so it was. The antagonist he so suddenly encountered had taken his position in the very middle of the road, and by his motions seemed resolved to maintain that position at every hazard. The traveller, on the other hand, was by no means slow to commence hostilities, for twirling his staff without further parley, he struck his adversary such a blow on the sconce as might have been heard ringing sharp and hard for half a mile and more along the echoing glen. That blow, however, was his first and last, for the next instant he lay sprawling in the dust, struck down by the superior force of his enemy’s weapon. Still, though prostrate, he parried off the blows of his assailant with remarkable adroitness, and would, in all likelihood, have soon risen and fully avenged his fall, had not a third party interfered to terminate the battle. The latter roughly seizing the staff from behind, commanded the fallen man to forbear, and then in a milder and more friendly voice, bid him get up on his feet, and not lay there like a *partaun*.

(TO BE CONTINUED.)

## Review of Current Literature.

### 1. THE HOLY BIBLE, &c. WITH HAYDOCK'S NOTES—*Dunigan & Brother's Unabridged Edition.* E. Dunigan & Brother: New York.

We have frequently called attention to this magnificent Bible as the parts successively appeared, and now that it is completed cannot leave the subject without a general notice, such as its importance deserves. It forms an epoch in the publication of the Catholic Bible in this country, or rather one of the three epochs; the first being the issuing of Matthew Carey's quarto Bible in 1790, which has, we believe, the merit also of being the first Bible in the English language printed in the United States. Considering the small number of Catholics then in the country it was certainly a great undertaking. The second epoch was that of Cummiskey's edition of Haydock's Bible; the greatest enterprise ever entered into by a Catholic publisher on this side of the Atlantic, when we consider the time and the state of the country. In our Bible annals, Dunigan's splendid edition of Haydock forms the third. In the clear type, beautiful paper, exquisite engravings and rich binding, it not only surpasses the great Bible of Cummiskey and the editions published in England, but vies with the most superb editions ever issued in either country; while the price is so cheap as to come within the reach of all.

The press without dissent have lavished their eulogies on its accuracy and beauty, and we can scarcely use terms of praise, without repeating the words of others. To Catholics in the United States the house of Dunigan has long been known for the singular taste and beauty of their illustrated works, due to the consummate judgment and exquisite skill of the late Edward Dunigan. He too formed the plans of this edition of the Holy Scriptures, selected the present most convenient size, the paper and type. Many of the engravings were already completed or in hand, several numbers had been issued when God called him hence. Looking at this noble volume we cannot but regret that he did not live to see it completed, for such had been his fondest wish.

Of the merit of Haydock's Commentary, itself twice as voluminous as the text, it is unnecessary to speak. The present edition, magnificent in every respect, approved by the Most Rev. Archbishop Hughes, the ordinary of the diocese in which it is published, must hereafter be the standard Catholic Family Bible.

### 2. ENGLAND AND ROME, or the History of the Religious Connection between England and the Holy See from the year 179 to the commencement of the Anglican Reformation in 1534. By the Rev. W. Waterworth, S. J. London: Burns & Lambert.

This is a succinct and well written controversial work, and if the Protestant could be induced to read it, would have very great influence in bringing him to acknowledge her "whom the wide nations have knelt to for the keys of heaven." Unfortunately, however, those who most works like this, are very seldom tempted to look into them, but satisfied with the prejudices of their early education, consider it a useless waste of time even to hear the defence which our theologians adduce. The American Catholic, who has read our Ven. Archbishop's work on the Supremacy will not feel the want of it, but to the English Catholic it must be interesting, inasmuch as it touches upon a portion of England's history when indeed it was a glory to be an Englishman, and shows, briefly, it is true, but conclusively, that all that is still glorious in England, has its origin in her connection with the Holy See. Although intended as a controversial statement of the Catholic side of the question, which has agitated the religious world in England of late years, and aiming at no more than a clear statement of proofs, there are some parts, where the filial affection of the author for his country bursts into a strain of warm exhortation, that should find its way straight to the heart. Of this we have a brief example in the 4th chapter, where from select portions of a few Fathers he proves that "union with Rome is essential to Catholicity." But we find it more particularly exemplified in the concluding part of the work, where after showing that all the marks of the true Church were forfeited by the establishment of Henry VIII and his successors, he thus apostrophises his countrymen:

"Englishmen, you want a guide: you feel you do: you want more than texts, you need the expounder; and this you feel, too. You want a heavenly commissioned teacher, one who cannot deceive you—one who can lead you with safety through hosts of dissentient and contradictory teachers—you want FAITH; not opinion, not suppositions, not systems, not theories, but FAITH; an unhesitating adherence to truth, because this truth is from God, and known to be from God on the authority of one who bears the marks of the divinity and exhibits openly the heavenly credentials. But where shall you find this guide, this teacher, this exponent, this heaven-sent messenger? Only in one place—in the Catholic Church: the Church of which the Bishop of Rome has always been the spiritual head. This Church claims, and she alone claims, to be, in reference to man, what you feel you require, an infallible, a heaven-sent guide: and therefore she alone deserves to be followed, as the teacher of truth, as the authority which is to hand down the revelation of Jesus Christ from generation to generation even unto the end of time. All others boast of their fallibility, of their *being able* to deceive, to mislead, and lead astray, and what they claim, they do. . . . If England is ever to be truly a member of the Christian Church, she must believe *all* that Rome teaches —*causa finita est*. May she at length cease to be isolated: may her religion be no longer a merely insular, national creed: and may she become again a worthy member of the Church of all nations, a dutiful child of the mistress of Christianity, Rome. Then shall days of piety recommence. . . . Be Christians *on principle* and you will soon have the happiness by God's grace, of being Catholics, men in communion with the See which blessed Peter established in imperial Rome."

We hope that the reverend author's desire will be realized. The very many prayers which are daily offered up for her conversion must certainly bring England nearer and nearer to the true fold of the One Shepherd, and this most desirable providence will be more hastened by the zealous efforts of the apostolic men, who even now are swarming throughout her borders, emulating by their virtues and learning the Anselms, the Beckets and Langtons of earlier and happier days.

**3. HISTORY OF THE CATHOLIC MISSIONS AMONG THE INDIAN TRIBES OF THE UNITED STATES, from 1529 to 1854. By John G. Shea. New York: Dunigan & Brother.**

We were apprised some time ago by an announcement from the publishers, that this work was about being completed, and would soon be given to the public. It is now before us, beautifully printed; illustrated with steel portraits alone worth the price of the work. As a frontispiece we have a portrait of Father Bapst, the missionary who was so infamously treated at Ellsworth. The other portraits are those of Fathers John Brebeuf and Isaac Jogues, both of whom suffered martyrdom, Catharine, a holy Indian maiden, Father Peyre of the California missions, and the well known Father de Smet. Besides these, the volumes contain several pages of fac-similes of the signatures of missionaries connected with the subject of the work. About all these, there is a stamp of authenticity that impresses us favorably with regard to the work. On opening it few of our readers will be disposed to lay it aside on a mere cursory perusal. Few have any idea of the vast extent of these early missions on which the author chiefly dwells: missions spreading over half the states in the Union, and every where characterized by all that is great, noble and heroic. The early Catholic missions have been long cited as an honor and a glory to our country, but if every American may boast of them, how much more the Catholic? Some years since a great historian exclaimed: "How little is known of these men!" Now not to know them will be a reproach.

**4. AN ADDRESS TO THE IMPARTIAL PUBLIC ON THE INTOLERANT SPIRIT OF THE TIMES; being the Introduction to the Miscellanea of M. J. Spalding, D. D., Bishop of Louisville. Louisville: Webb & Levering.**

Could we persuade ourselves that this Address would not be soon in the hands of our readers, we would give copious extracts from it. But it has two recommendations which must infallibly give it a wide circulation, even among those, whose circumstances or will may not enable them to purchase the work to which it is an introduction. It is written by the Right Rev. Dr. Spalding, a sure guarantee that it is worthy of attention, and the subject is one, which at this time commands itself to the American reader, no matter what may be the opinions or faith which rules his conduct. Like every thing else that proceeds from the pen of the learned Bishop, it shows the true stamp of genius,

and merely to announce it would be in our humble opinion a sufficient commendation to the American Catholic. The Protestant and Know-Nothing spirit may not deem this of so much importance, but could they be induced to lay aside for a moment the prejudices they have against every thing Catholic, or proceeding from Catholics, we hesitate not in our belief that they would see the folly and injustice of their conduct, and would unite with their Catholic fellow-citizens in a more brotherly spirit than has even yet been manifested in their intercourse with them. Unfortunately in the present excited and feverish state of their minds, the impartial public, to whom the Right Rev. Doctor addresses himself, is very limited. The time must however come, and seems even now to be not far distant, when reason and religion will reclaim their rights. Meanwhile we can wait, recommending to every Catholic to do what he can to hasten on that happy time, when our beloved country will be in a measure freed from the pollution of this persecuting spirit, which degrades her in the eyes of the world, and more than that, in her own. The free distribution of pamphlets like this we are now noticing, will be a great auxiliary to such a desirable object.

5. **THE HISTORY AND POETRY OF FINGER-RINGS.** By *Charles Edwards, Counsellor at Law.* New York: Redfield.

It is very easy to perceive that Mr. Edwards is not a Catholic, though what connection there is between Catholicity and finger-rings is not very obvious to any one but him. However, he makes no mystery of his prejudices on that score, lugging into his history, without reason or rhyme, the vulgar tales that have been long ago exploded as unworthy of credit by the most eminent Protestant historians. Being a counsellor at law, and one evidently of a good deal of reading, for his book is full of erudition, we expected much better of him, and felt somewhat indignant that he should so completely ignore that glorious maxim of his honorable profession, that every man is to be accounted innocent until he be proved guilty. Alexander VI has enough to answer for, without being accused on no solid foundation whatever, and condemned of a crime, which is so foolish as to bear its own refutation on its face. Why is it that Protestants can never write on even the most indifferent subjects without indulging in some fling or other at Catholicity and the Popes? Are they afraid of their influence and desirous to forestall public opinion, or do they imagine that no subject can be well digested by the Protestant mind, unless it be served up with the most piquant sauce of Romish ridicule? It is, to say the least, a very morbid appetite, and betokens a very diseased state of mind. Catholic authors never treat Protestantism and its professors in this uncharitable manner, although there are not wanting many ridiculous points, on which a few changes might be rung. It would seem, as if Protestant writers forget that a good author's duty is to keep to the subject of his book, and not go out of his way to pander to the prejudices of the unlettered crowd. So does Mr. Edwards act, and unworthily of his profession, acts on the authority of novelists? What has the pastoral staff of a bishop and a poisoned key to do either historically or poetically with finger-rings? He has no doubt read Juvenal. He might have found in his satires many observations, which we think would have given him a different idea regarding the uses and meanings of the rings and engraved gems, worn by the ancient Romans, and enabled him to correct the errors into which those authors had fallen, whose labors he has condensed into his own history. Nay—since he is so willing to admit the authority of fictitious writers, he might have consulted to some advantage "The Last Days of Pompeii," and given a better explanation of the gems referred to on pp. 32, 34, 84, 97 and 99. He would have learned to look upon that friend of man, the lizard, as the ancients considered it, and not confounded it with the crocodile, as he did in the last instance we have cited. The same may be said of the dolphin, about which the fable of Arion might have led him to a very different conclusion. But the matter was scarcely worth the ink that would have been required to set it in its proper light. We might also complain of the loose manner of citing voluminous authors, without giving such reference as would enable the reader to verify the quotation. Thus, on p. 104, Albertus Magnus and St. Jerome are made to

father some queer sentiments regarding gems, which contradict the known character of those two lights of the Christian Church, and a friend of theirs would like very much to see, if those, whom he loves and venerates, could be guilty of the folly imputed to them. But where in twenty thick folios would you look for a sentiment, that is contained in a quotation of a few lines? These are serious faults and worthy of reprobation. Apart from these we have been pleased with many good qualities which adorn the book, not the least of which is its unpretending simplicity, united with so much erudition, and although we are not yet able to say that the author has fashioned with us "the interesting token of a *gimbal* ring," we hope that his future essay will have the good fortune to prove that he has "a ring of power," a ring that will save him from the fascination of pandering to protestant prejudice and fanaticism.

**6. THE CATHOLIC HISTORY OF NORTH AMERICA.** Five Discourses: To which are added Two Discourses on the Relation of Ireland and America. By *T. D. McGee*. Boston: Patrick Donahoe.

We have read this work with pleasure. If we have any fault to find with it, it is in the title. To our mind it is not a history, in the proper sense of the word, but rather a sketch, or side glance at the Catholic History of this country. For ourselves, however, we care but little about the title; the work is valuable, and possesses a store of information, which must prove interesting and instructive to the general reader. It is a hand-book, which every Catholic ought to possess. The author deserves the gratitude of the Catholic community for the able manner in which he has demonstrated the following propositions: 1st. That the discovery and exploration of America were Catholic enterprises, undertaken by Catholics, with Catholic motives, and carried out with Catholic co-operation. 2d. That the only systematic attempts to civilize and Christianize the aborigines were made by Catholic missionaries. And 3d. That the Independence of the United States was in a great degree established by Catholic blood, talent and treasure.

The book, moreover, is well written; indeed many portions are beautiful, eloquent and pathetic. The Appendix contains much that is rare and valuable. The Letters and the Bull of Pope Alexander VI, in relation to the discovery of America, the Apostolic Letter of Pope Paul III, relating to the American Indians, and the Will of Christopher Columbus, are documents in themselves worth the price of the book.

We recommend the work to Catholics, especially at the present time; it will furnish them with arms to put to silence and to shame that intolerant spirit so rife, at present in this country, against the professors of our holy religion.

**7. THE METROPOLITAN CATHOLIC ALMANAC for 1855.** Baltimore: Lucas Brothers.

We hail with pleasure the annual visit of this excellent work. It comes as heretofore, replete with valuable information. The Calendar in itself will be found exceeding useful, but the ample statistics it contains, exhibiting a full view of the state and progress of Catholicity in this country up to the close of the last year, give more than ordinary interest to the work. Its arrangement is perhaps the best that could be adopted; it combines compactness with clearness.

As to the accuracy of the Almanac in its details, we are unable to judge: but if it prove defective in this respect, we think it is not the fault of the publishers, who, as we learn from the preface to the work, adopted the best possible method of obtaining correct and reliable information. We take the following interesting summary from its pages:

"There are in the United States 7 archbishops, 33 bishops, 1,704 priests, and 1,824 churches, distributed among 41 dioceses and 2 apostolic vicariates; and showing for the past year an increase of 2 bishops, 129 priests, and 112 churches. During the year 27 priests departed this life, 2 were elevated to the episcopacy; and besides these, about 50 whose names appeared on the catalogue of 1853, are not reported for 1854: whence it appears, that the total accession of priests during the year was upwards of 206!"

We refrain from making any further extracts at present, as we shall have frequent occasion to refer to its pages during the year.

8. **LINGARD'S HISTORY OF ENGLAND, ABRIDGED.** With a Continuation from 1688 to 1854. By James Burke, Esq., A. B. To which is prefixed a Memoir of Dr. Lingard, and Marginal Notes. By M. J. Kerney, A. M. Baltimore: Murphy & Co.

We are favorably impressed with this work from a cursory glance at its pages. The original work is too voluminous, and rather calculated for the library than for general circulation, consequently limited in the sphere of its usefulness. An Abridgment for the use of the people has been much needed, and we believe the desideratum will be supplied in the work before us.

As to the merits of the work as an abridgment, we are unable at present to speak, not having had time to give it that examination which its importance demands; in our next number we will speak of it more fully. The volume on our table is a beautiful specimen of typography, and is handsomely bound; it is also embellished by a fine steel engraving of Dr. Lingard.

9. **A LETTER FROM RICHARD T. MERRICK, ESQ. OF BALTIMORE CITY, AGAINST UNITING RELIGION AND POLITICS.** Baltimore: Murphy & Co.

This valuable letter has been crowded from our pages for several months. This we regret, especially as it is a document of unusual merit, and one calculated to do much good at the present time. Seldom have we read a paper with more pleasure than this letter from Mr. Merrick. While it depicts in strong and vivid language the pernicious tendencies of the doctrines set forth by the new party, which has lately sprung up among us, it as an able and eloquent vindication of the civil and political rights of Catholics in this country.

We commend the following to the serious consideration of those, who seek to interdict the civil rights of their Catholic fellow citizens:

"And when under the auspices of this new order, and through the influence of the fanaticism so assiduously cultivated as a measure of political and Christian duty, and which is now spreading throughout the country, a disregard for the great principles of constitutional liberty, and the rights of man should be so far engendered—and God forbid it ever should be!—as to effect the disfranchisement of the denomination now assailed, and the Catholic, stricken down in civil rights should become in this great government of freemen a servile pensioner for protection—which of the other denominations that make up the mighty whole will next follow in the experience of political degradation? Will not the competition of aspiring pride be lessened yet a little more, and government confined to a class yet more elect, and holy, and *limited*?"

"Persecution having risen, restored to the full vigor by the perverted and misguided sentiment of the people, will not stop at one small conquest, but will seek new glories with which to adorn its recovered strength.

"Wherever it has gone forth in the world, like a mighty tempest it has swept over society, and those who have loosened it in the anxious hope of witnessing its devastations, tremble to behold the overwhelming fury of a power beyond their direction and control."

But that the merits of this document may be fully appreciated, it must be read entire. Let every Catholic, therefore, procure a copy of it, read it, study it, and circulate it.

10. **THE LEADER.** A Prospectus of a new Catholic paper under this title to be published in St. Louis, has been sent to us by Dr. J. V. Huntington, who is to conduct the Editorial department.

To the readers of the *Metropolitan*, it is unnecessary to say a single word in reference to the distinguished gentleman who is to edit this new journal. His talents as a writer, and his abilities as an editor are well known, and require from us no commendation. Feeling as we do, an interest, a deep and abiding interest in every enterprise calculated to promote the cause of Catholicity, we cannot feel otherwise than gratified to learn that another Catholic journal is about to be added to the number of those already laboring in the good cause.

11. **HON. JOSEPH R. CHANDLER'S SPEECH**, delivered in the House of Representatives, on the Temporal Power of the Pope. Baltimore: Murphy & Co.

We regret that this able defence of Catholic principles, and eloquent vindication of Catholic doctrine, did not reach us in time for such a notice as the importance of the subject merits—we will recur to it in our next. In the mean time, we would earnestly recommend every Catholic in the land to procure a copy.

## Editors' Table.

**A WORD TO OUR READERS.**—With the present number we enter upon the third volume of the **METROPOLITAN**; and here we deem it not out of place to interchange a few words with our readers. Our exordium, narration and peroration shall be brief; for we have no disposition either to impose on their patience, or exhaust our own.

The **Metropolitan** was established as a medium of conveying to the bosom of every Catholic family sound principles of morality, pleasing and instructive entertainment, and lessons of general information. It was designed, to borrow the idea from a cotemporary, not merely as a periodical of religious knowledge, but as a religious periodical of general knowledge. Such we shall endeavor to make it. While we may occasionally read to you a homily touching your moral and Christian duties, our great aim shall be to provide articles on general subjects written in a Catholic tone and breathing a Catholic spirit. Such is the reading we shall endeavor to provide for the **Metropolitan**, giving it at the same time all the attraction which light literature and pictorial embellishment can afford.

We will not sound a trumpet before us, or make known in advance what we have in store for the future; but will merely say, that we have sketched in our minds a grand programme for the ensuing year. We prefer, however, not to disclose it at present, for we are not certain that, like Minerva, it will come forth fully armed. Here's a sample of what you may expect for the new volume: each succeeding month we will visit you with a similar token of our friendship. We promise not to dishonor your household, by appearing in garments inferior to those we wear at present. We may come to you in a gayer and more attractive attire; but on this point, however, we shall make no rash pledges, for it exhibits an extraordinary degree of Christian perfection in these degenerate days for a man to be as good as his word, without attempting more.

But now, kind readers, we do not, nor can we expect to please you all, at least in every particular. Nevertheless, we shall try our utmost; and if there be merit in a good intention, we are sure of our reward. The course we have proposed to ourselves is the golden mean; that course immortalized by the poet of old. While the learned and the more thoughtful subjects shall always find the foremost place in our pages, the light and attractive articles shall not be excluded from them. These, it must not be forgotten, are thrown in to attract the reader, and to allure the young to the perusal of what is more grave and useful. Thus, by blending the moral with the religious, the useful with the attractive, we hope to accommodate ourselves to all.

Here we close our discourse: we have made our obeisance; if you are pleased with our visit, welcome us with your patronage; if not, bow us from your door; in either event, you have our friendly regard.

**THE CIRCULAR** of the Boarding School of St. Augustine Ladies of Jesus and Mary, at *Vitry sur Seine*, has the following just remarks:

“ Society does not need learned women, but virtuous mothers. Nothing so much unclasses many young women as a too widely extended knowledge, which drawing them out of the sphere of their proper duties, leading them to forget, perhaps despise, the holy mission for which Providence destines them here below, exposes them to mistakes, to errors which too frequently compromise their dignity.

“ The intellectual development of a girl should, beyond all doubt, be adapted to the circle in which she is to live. Society has claims not to be forgotten or denied: still we must avow it,—woman wins respect and esteem less by her talents than by her virtues. Except the few whom birth or fortune raises to the first rank, all are condemned to labor, to domestic cares, to be some time or other, the first teachers of their offspring.

“ In this point of view, what is more sacred, more delicate, than the education of girls? If in the troublesome times that we have passed, good examples are so rare, it is because education was wanting or badly given. Religion, all are aware, flourishes in families only by the virtue of woman. The moral regeneration of society is the holy mission which Providence has confided to them. These young plants should, therefore, grow almost in hot-houses; far from the influence of vanity, from the pestilential air of the world, which would tarnish their purity or delicacy. In a boarding school, confided

to hands trained to moral culture, they form both mind and heart, insensibly and without an effort, to the way of virtue; under the mild influence of good example, they acquire a happy disposition, which is half a fortune in the world, they learn to bear the faults of others, to compassionate misfortunes, to pardon all but self.

"But does this suffice to complete a girl's education? Many establishments stop here. We believe it only a part, doubtless an essential one, but after all only a part, of the task which a skillful teacher should accomplish.

"It is common to see a girl go home, after completing her education, good and pious, doubtless, able to talk of History, Geography, Literature, Poetry, Music, in a word of all that gives a charm to conversation, aliment perhaps to vanity, but entirely unfit to direct a house, see to the kitchen, set a table, take care of a poultry yard or kitchen-garden. They are unclassed. What is to become of them? God only knows. The agreeable has been cared for, the useful neglected.

"It must not be said that this knowledge is useful only to those who will have to do without nurse, cook or waiting maid, who must do all themselves; we answer that practical knowledge is, if any thing, more useful in wealthy families, which are not unfrequently ruined merely because all domestic concerns are a mystery to the wife and mother."

We have cited this at some length, because we deem it full of sound practical truth. We have often heard the complaint that young ladies come home from excellent institutions really unclassed, ignorant of domestic concerns, and from the knowledge of their ignorance, averse to touch them.

**THE IMMACULATE CONCEPTION.**—It is strange what queer ideas prevail as the Catholic belief on the Immaculate Conception. Most persons seem to suppose that it refers to the Incarnation of our Lord, and only the other day a gentleman stopped us in the most business part of town to ask whether Catholics believed that the Blessed Virgin had a father! Blessed St. Joachim! how much has been done to exalt your prerogatives, and make your name known in the land!

As this may reach some who wish to know, let us give a definition:

The doctrine of the Immaculate Conception of the Blessed Virgin, is simply a belief that Mary, from her conception in her mother's womb, was exempted from the stain of original sin. This exemption was a special favor of God, in order to make her worthy to become the mother of the Messiah.

**A PROPHECY FULFILLED.**—The Holy Father, in consideration of the great solemnity which was to take place on the 8th of December last, the festival of the Immaculate Conception of the Mother of God, proclaimed the eve of the festival a day of fast and abstinence, and granted an exemption from abstinence on Friday, the day on which the festival fell. With this circumstance a remarkable coincidence is connected.

More than a century ago a prophecy was published stating that the dogma of the Immaculate Conception would be proclaimed in a week which would have no Friday, and at a time when there would be a great revolution in the empire of China, commotion in the Ottoman Empire, and great confusion among Christian princes. The editor of the *Civiltà Cattolica*, who lately republished this prophecy, supposed that the week without a Friday would be that or which Christmas Day would fall on the day in question, remove the abstinence—the distinguishing characteristic of Friday—and thus render it to a certain degree non-existent in a religious sense. The festival falling on that day and the removal of the abstinence fulfilled in a striking manner the condition of the prophecy. There can be no question about the accomplishment of the other parts of the prediction.

**THE OLDEST** church dedicated under the invocation of "Mary conceived without sin," is the church at Kaskaskia, Illinois, which, several times rebuilt, dates back properly as far as 1673. The oldest church in the country is that of St. Augustine, Florida, which dates from 1565. The oldest piece of church plate is a monstrance belonging to the church at Green Bay, which was presented to it in 1686 by the explorer Nicholas Perrot; the oldest convent that of the Ursulines at New Orleans.

**CG**—We are obliged to omit several Book Notices and other interesting items, prepared for our table in the present number, to make room for the Allocution of our Holy Father, the Pope. In our next, we will insert it in the original Latin, that clergymen and others may have it for future reference.

# Record of Events.

From December 20, to January 20, 1855.

## I.—FOREIGN AFFAIRS.

**ROME.**—*The Immaculate Conception declared a dogma of Faith.*—This great event, which forms a remarkable era in the Church, and one to which future ages will turn with veneration, took place in the Basilica of the Vatican on the morning of the 8th of December, 1854.

We are much gratified in being able to give an account of the grand and imposing ceremonies on that occasion from the pen of our correspondent at Rome:

ROME, December 23d, 1854.

The present month will long be remembered as eventful for Rome, for Catholicity, and for the Pontificate of Pius IX. The Sovereign Pontiff, in accordance with the ardent desire of the Bishops and the faithful committed to their care, has defined as a dogma of faith, what has for centuries been the pious and universal belief regarding the Immaculate Conception of the Mother of God. For the benefit of your readers I will give a brief outline of the solemn and interesting ceremonies of the day.

The morning of the 8th was as bright and serene as a day in spring, and Rome, proverbial for its boundless devotion to Mary, was in motion at early dawn, and on all sides manifested its joy. Its citizens of all classes, together with a great concourse of strangers, assembled from all parts, directing their steps to the Vatican. All were eager to assist at the solemn ceremony, and to hear from the lips of the common Father of the faithful what they should henceforth hold as a dogma of faith regarding the Immaculate Conception of Mary.

About half-past eight, all the Cardinals, Archbishops, and Bishops, arrayed in their pontifical robes, assembled at the Sixtine Chapel. This august assembly was composed, not only of the Cardinals and Prelates who usually reside in Rome, but of the Cardinals, Archbishops, and Bishops of all parts of the world. The number congregated on this occasion consisted of 54 cardinals, 44 archbishops, and 97 bishops, making in all 197 prelates. On the arrival of the Sovereign Pontiff the procession formed and moved, chanting the Litany of the Saints, to the Basilica of the Vatican, where his Holiness celebrated pontifical mass. After the chanting of the gospel, which was done successively in Latin and Greek, his Eminence Cardinal Macchi, in quality of dean of the Sacred College, accompanied by the deans, archbishops and bishops present, together with the Archbishop of the Greek rite and the Archbishop of the Armenian rite, presented himself at the foot of the throne, and addressed the Sovereign Pontiff in these words:

"The Catholic Church, Most Holy Father, has ardently desired and long earnestly entreated that your supreme and infallible judgment may give a decision on the Immaculate Conception of the Most Blessed Virgin Mary, Mother of God, which will be to her an increase of praise, glory and veneration. In the name of the Sacred College of Cardinals—of the bishops of the Catholic world, and of all the faithful, we request humbly and earnestly that the universal wish of the Church be fulfilled on this solemnity of the Conception of the Most Blessed Virgin. Therefore, while the august sacrifice of the altar is offered up in this temple, consecrated to the Prince of the Apostles, and in the midst of this solemn assemblage of the Sacred College, and of the bishops and the people, deign, most Holy Father, to raise your apostolic voice, and pronounce that dogmatic decree of the Immaculate Conception of Mary, which will be a cause of joy in heaven and of most lively jubilation on earth."

To these words the Pontiff replied that he received with pleasure the prayer of the Sacred College, the prelates and the faithful, but intimated that before granting it, it was necessary to invoke the assistance of the Holy Ghost. Immediately the *Veni Creator* was intoned. After the chanting of the hymn, his Holiness, in the midst of profound silence, read the decree with a clear voice, but with deep emotion. The decree solemnly defines: That it is a dogma of faith, that the Blessed Virgin Mary, from the first moment of her Conception, by a privilege and special grace of God, in virtue of the merits of Jesus Christ, Saviour of mankind, was preserved intact from every stain of original sin.

After the reading of the decree, the Cardinal Dean returned to the foot of the throne, thanked his Holiness for having by his apostolic authority defined the dogma of the Immaculate Conception, and besought him to publish the Bull relative to this dogmatic definition. The apostolic protonotaries then presented themselves, and the promoter of the faith, *Mgr. Frattini*, requested that the preparation of this solemn act should be un-

dertaken. His Holiness gave his assent, and the dean of the prothonotories announced that it should be done.

Immediately the cannon of the castle of St. Angelo proclaimed to the city the promulgation of the decree. The bells from every tower in Rome sent forth joyous peals, and the citizens to manifest their joy ornamented their windows and balconies with tapestry and hangings. On the evening of this great solemnity, Rome presented a magnificent spectacle. Every house from the palaces of the wealthy to the dwellings of the poor shone with light. From the dome of St. Peter's and from the palace of the capitol, which were also brilliantly illuminated, bands of music sent forth the most enchanting strains.

His Holiness presented the Cardinals and prelates present on this occasion with gold medals of the Immaculate Conception. The gold from which they were made was sent as an offering to the Pontiff, from the Benedictines in *Australia*. These medals bear the following inscription:

DIEPARÆ VIRGINI  
SINE LABE CONCEPTE,  
PIUS IX PONT. MAX.  
EX AURI AUSTRALIE  
PRIMITIS  
SIBI OBLATIS  
CUDI JUSSIT  
VI. ID. DEC. A. MDCCCLIV.

On the 9th a private Consistory was held at which all the cardinals and bishops were present. On this occasion his Holiness pronounced an *allocution*. I would like much to send you a copy of this document, or at least a synopsis of it; but of this pleasure I am deprived, as it has not yet been published. No doubt, however, you will receive it through the public prints by the time my letter reaches you. It may be interesting to know that the allocutions of Pope Pius IX, which more than once gained the admiration of Europe, are always in substance prepared by himself. . . . A public consistory was held on the 16th of November, on which occasion Cardinal Scitowski, Archbishop of Gran and Primate of Hungary, received the hat from his Holiness, Pope Pius IX. After this ceremony, the Consistorial advocate pleaded a second time for the cause of the beatification of the venerable Marianne de Angelis, a Carmelite of Turin. The church of Fogaras, in Transylvania, of the United Greek rite, was erected into a metropolis for Mgr. Alexander Sterka Sulutz de Kerpenyes, the present Bishop of Fogaras and separated from the Archbispopric of Gran, of which it was a suffragan. Two other bishoprics were also erected in Transylvania. This measure has been long and ardently desired by Pope Pius IX, and it is hoped that it will form a barrier against the impieties and the seductions of the Russian-Greek schism, and tend to extend the domain of the Catholic Church.

H. J. C.

#### ALLOCATION OF OUR MOST HOLY FATHER, POPE PIUS IX.

PRONOUNCED IN THE SECRET CONSISTORY, 9th DECEMBER, 1854.

*Venerable Brothers:*

FILLED with a singular joy, We exult in the Lord, Venerable Brothers, when we behold, standing in great numbers around Us this day, you whom We can call with truth our joy and our crown. You are indeed a portion of those who partake of our labors and our cares, in feeding that universal flock which the Lord has confided to our weakness, in protecting and defending the rights of the Catholic religion, in adding to it new followers who serve and adore, in sincerity of faith, the God of Justice and truth. What Christ our Lord said to the Prince of the Apostles "Tu aliquando conversus confirma fratres tuos," seems then, on the present occasion, to invite Us, who, by the Divine Grace, have been put in his place, notwithstanding our unworthiness, to speak to you, Venerable Brethren, not to remind you of your duty, or to demand more ardor from you whom we know to be already inflamed with zeal to extend the glory of God, but, fortified as it were by the very voice of the blessed Peter, who lives and will live in his successors, and raised up as it were, in new vigor, you may be strengthened to labor for the salvation of the flocks which are confided to you, and to sustain the interests of the Church with courage and firmness in the face of all difficulties.

Nor, indeed, is it to be doubted whose intercession we should especially invoke with the Heavenly Father of lights, in order that His grace may aid Us to speak to you profitably, since you have been assembled around Us to join your co-operation to the cares and the zeal that We used to extend the glory of the august Mother of God; We have, therefore, earnestly supplicated the Most Holy Virgin, her whom the Church calls the Seat of Wisdom, to be pleased to obtain for Us a ray of the Divine wisdom which might enlighten Us in order to say to you that which might the better contribute to the preservation and the prosperity of the Church of God. Now, in beholding from the height of this See, which is, as it were, the citadel of religion, the fatal errors which, in these difficult times, disseminate themselves in the Catholic world, it has seemed to Us, above all, fitting to point them out to you, Venerable Brethren, that you may employ all your strength to combat them; you who are constituted the guardians and the sentinels of the House of Israel.

We have still to lament the existence of an impious race of unbelievers who would exterminate all religious worship, if that were possible for them; and we must count amongst them, before all, the

members of secret societies, who, bound together by a criminal compact, neglect no means of overthrowing and destroying the Church and the State by the violation of every law. It is against them, assuredly, that the words of the Divine Redeemer are directed:—"You are children of the Devil, and you do the works of your father."

If We except these men, it must be confessed that now-a-days the perversity of the unbelievers generally inspires horror, and that there is a certain disposition of mind shown towards religion and faith. Whether the cause of this may be attributed to the enormity of the crimes which the infidels committed in the last century, and which people cannot recall without trembling, or the fear of the troubles and revolutions which so unhappily disturb states, and carry misery to nations, or, rather, to the action of that divine spirit which breathes where it will, is evident that the number of the abandoned who vaunt and glory in their unbelief is now diminished; people do not refuse the praise due to uprightness of life and morals, and a feeling of admiration is raised in the souls of men for the Catholic religion, the splendor of which yet shines in all eyes like the light of the sun.

That is no small good, Venerable Brethren, and as it were a sort of progress towards the truth; but there are still many obstacles which turn men aside from cleaving wholly to it, or which, at least, retard them.

Amongst those who have to direct public affairs there are many who pretend to favor and profess religion, who lavish their eulogiums upon it, who proclaim it useful and perfectly appropriate to human society, nevertheless they wish to restrain its discipline, to govern its sacred ministers, to meddle in the administration of holy things; in a word, they endeavor to confine the Church within the limits of the state, to have the mastery of her, who is, however, independent, and who, according to the order of her Divine Founder, cannot be contained within the limits of any empire, for she is obliged to extend herself even to the extremities of the earth, and embrace in her bosom all peoples and all nations, to show them the way of eternal happiness.

And, alas! whilst we speak thus to you, Venerable Brethren, a law has just been proposed in the Sar-danian States, which destroys the religious and Ecclesiastical institutions, which completely tramples under foot the rights of the Church, and, as far as possible, abolishes them. But We will have to recur another time, to this important affair. Heaven grant that those who are opposed to the liberty of the Catholic religion may recognize at last how much she contributes to the public weal in exacting from every citizen the observance of the duties that she makes known to them, according to the heavenly doctrine that she has received! Heaven grant that they may come to persuade themselves of that which St Felix Our Predecessor, wrote in former days to the Emperor Zeno, that "nothing is more useful to princes than to leave the Church the free action of her laws; for it is salutary to them when the question is of the things of God, to study to submit the royal will to the Priests of Christ, instead of seeking to bend them to theirs."

There are also, Venerable Brethren, men distinguished for their learning, who avow that religion is the greatest of the benefits that God has granted to men, but who have nevertheless so great an idea of human reason, who exalt it so much, that they have the madness of equaling it to religion herself. According to the vain opinion of these men, the theological science should be treated in the same manner as the philosophical sciences. They forget that the former science is based upon the dogmas of faith, than which nothing can be more fixed and certain, while the latter is illustrated and explained only by human reason, than which nothing can be more uncertain, for it changes according to the diversity of minds, and it is subject to numberless errors and illusions.

Therefore, the authority of the Church once rejected, the field is widely opened to the most difficult and abstract questions, and human reason, too confident in the infirmity of its strength, falls into the most shameful errors, which We have neither time nor wish to recall here; you know them too well, and you have seen how fatal they have been to the interests of religion and of society. Wherefore it is necessary to show to those men who exalt beyond measure the strength of human reason that they put themselves in direct opposition to these true words of the Doctor of the Gentiles:—"If any one believes himself to be something, whereas he is nothing, he deceives himself." It is necessary to make them see all the arrogance there is in scrutinizing the mysteries that God in His infinite goodness has deigned to reveal to us, and in pretending to penetrate and comprehend them by the human mind, so feeble and so broken, the strength of which they greatly overestimate, and which we should, according to the word of the same Apostle, hold captive in the obedience of the Faith.

These partisans, or rather worshippers of human reason, who take it, as it were, for an infallible mistress—who promise themselves to find under its auspices all kinds of happiness—have, no doubt, forgotten what grave and terrible injury human nature received from the fault of our first parents—an injury which has darkened its intellect, and inclined its will to evil. Owing to this cause, the most celebrated philosophers of antiquity, all of them writing admirably on many subjects, have contaminated their teaching with the gravest errors; and hence that continual combat, which We experience ourselves, and which makes the Apostle say: "I feel in my members a law which revolts against the law of my spirit."

It is then unquestionable that, by the original sin propagated in all the children of Adam, the light of reason has decreased, and mankind is miserably fallen from the former state of justice and innocence. This being so, who can believe reason sufficient to attain the truth? In the midst of so many perils, and in such great debility of our strength, who can deny that he needs the aid of religion and Divine grace to preserve him from stumbling and falling in the way of salvation? This assistance God, in His goodness, gives abundantly to those who ask it by humble prayers; for it is written: "God resists the proud, and gives grace to the humble."

Wherefore, turning towards His Father, Christ our Lord affirmed that the sublime mysteries of the truth are not discovered to the prudent and the wise of this world, who pride themselves upon their genius and their learning, and who refuse to render obedience to the Faith; but that they are revealed to humble and simple men who place their help and their repose in the oracles of the divine faith. It is necessary that you inculcate this salutary teaching in the souls of those who exaggerate the strength of human reason to the extent of presuming, by it, to scrutinize and explain even mysteries, an undertaking the folly of which nothing can surpass. Do you endeavor to withdraw them from such great perversity of mind, by making them understand that the authority of the divine faith is the most beautiful gift made by the Providence of God to man; that it is like the torch in the darkness, and the guide which conducts to life; that it is, in fine, absolutely necessary for salvation, for, "without faith it is impossible to please God, and he who will not believe will be condemned."

We have learned with grief that another error, not less melancholy, is introduced into certain parts of the Catholic world, and has taken possession of the souls of many Catholics. Carried away with a hope for the eternal salvation of all those who are out of the true Church of Christ, they do not cease to demand with solicitude what shall be the fate and the condition after death of men who are not submissive to the Catholic faith. Seduced by vain reasonings they make to these questions replies conformably to that perverse doctrine. Far from Us, Venerable Brethren, to lay claim to put limits to the Divine mercy,

which is infinite! Far from Us to scrutinize the counsels and mysterious judgments of God, unfathomable depth where human thought cannot penetrate!

But it belongs to the duty of Our Apostolic office to excite your Episcopal solicitude and vigilance to make all possible efforts to remove from the minds of men the opinion, as impious as it is fatal, according to which people can find in any religion the way of eternal salvation. Employ all the resources of your minds and of your learning to demonstrate to the people committed to your care that the dogmas of the Catholic faith are in no respect contrary to the Divine mercy and justice. Faith orders Us to hold that out of the Apostolic Roman Church no person can be saved, that it is the only ark of salvation, and that whoever will not enter therein shall perish in the waters of the deluge.

On the other hand it is necessary to hold for certain that ignorance of the true religion, if that ignorance be invincible, is not a fault in the eyes of God. But who will presume to arrogate to himself the right to mark the limits of such an ignorance, holding in account the various conditions of peoples, of countries, of minds, and of the infinite multiplicity of human things? When delivered from the bonds of the body, we shall see God as He is, we will comprehend perfectly by what admirable and indissoluble bond the divine mercy and the divine justice are united; but as long as we are upon the earth, bent under the weight of this mortal mass which overloads the soul, let us hold firmly that which the Catholic doctrine teaches us, that there is only one God, one Faith, one Baptism; to seek to penetrate further is not permitted.

However, as charity demands, let us pour out before God incessant prayers, in order that, from all parts, all the nations may be converted to Christ; let us labor, as much as it is in us, for the common salvation of men. The arms of the Lord are not shortened, and the gifts of the heavenly grace are never wanting to those who sincerely wish for them, and who beg for the assistance of that light. These truths should be deeply engraved on the minds of the Faithful, that they may not suffer themselves to be corrupted by false doctrines, the object of which is to propagate indifference in matters of religion, an indifference that we see growing up, and spreading itself on all sides, to the loss of souls.

Do you, Venerable Brethren, oppose with force and constancy the principal errors by which the Church is attacked in our days, and which We have just explained; in order to combat and destroy them, it is necessary to have Ecclesiastics who will aid you in this labor. Our joy is great to see the Catholic Clergy neglect nothing, shrink from no fatigue to accomplish its duties superabundantly. Neither length of voyages, nor their dangers, nor fear of the inconveniences which are inseparable from them, can hinder them from traversing continents and seas to proceed to the most distant regions in order to procure for the barbarous nations which inhabit them the benefit of humanity and the Christian law.

It is also happiness for Us that the Clergy, in the frightful calamity which has ravaged so many places and so many great cities, have fulfilled all the duties of charity with such devotedness, and to the extent of making it an honor and a glory for one to give his life for the salvation of his neighbor. This fact will make it more and more manifest that in the Catholic Church, the only true one, is always found that beautiful fire of Charity which Christ came to bring down upon the earth to burn there without end. We have seen Religious women vying in charity with the Clergy beside the sick, without any fear of death, which a great many amongst them have suffered heroically. At the sight of so much courage even those who are separated from the Catholic faith have been seized with astonishment, and have not been able to refuse the tribute of their admiration.

We have, then, good reason to rejoice, Venerable Brethren; but, on the other hand, Our Soul is penetrated with sorrow when We reflect that, in certain places, We find members of the Clergy who do not conduct themselves in all things as the Ministers of Christ and the dispensers of the mysteries of God. The result of this is, that the bread of the Divine Word is wanting in those places for the Christian people, who do not receive the nourishment necessary to the true life, and who have lost the use of the Sacraments, the sources of such great efficacy to obtain or to preserve the grace of God.

These Priests should be admonished, Venerable Brethren, and ardently excited to fulfil with care, regularly, and faithfully, the duties of the Sacred Ministry. It is necessary to represent to them all the gravity of the fault of which they are guilty, who, in this time in which the harvest is so abundant, refuse to labor in the field of the Lord. We ought to exhort them to explain frequently to the Faithful what is the efficacy of the Divine Host to appease God and to turn away the chastisements which the crimes of men deserve; to remind them how important it consequently is to assist at the Sacrifice of the Mass religiously, and in a manner to receive abundantly the salutary fruits that it produces. Assuredly the Faithful will be in certain places more eager for acts of piety, if they shall receive from the Clergy a more active direction and greater assistance.

By this you see, Venerable Brethren, how much we stand in need of seminaries governed by Bishops exclusively, and not by the civil power, in order to have worthy Ministers of Christ. You must have great care to form in piety and sound doctrine the young men, the hope of religion, assembled in these establishments, in order that they may thus be provided with a two-edged sword with which they may one day, as good soldiers, fight the battles of the Lord. Whether in the theological sciences, or even for the philosophical sciences, do not put into their hands any but the authors of approved faith, that they may not find themselves in any manner imbued with opinions little compatible with Catholic doctrine.

Thus, Venerable Brethren, you will be able to provide for the weak and the increase of the Church. But, in order that our efforts may have happy results, we must cultivate concord and union of hearts. Banish dissensions then; they break the bonds of charity, and the perfidious enemy of our race does not fail to torment them, knowing well of what assistance they are to him to enable him to do evil. Let us call to mind the defenders of the Faith in former times; they triumphed over the most obstinate heresies because they descended into the arena full of courage and of confidence, united, as they were, among themselves and with the Apostolic See as soldiers with their chief.

Such are, Venerable Brethren, the things on which We desire to speak to you in Our care and Our solicitude to fulfil the Apostolic Ministry which the divine clemency and goodness have imposed upon Our weakness. But We feel elevated and full of courage by the hope of heavenly succors; and the ardent zeal, of which you have given so many proofs, for religion and piety is a support on which We count with confidence in difficulties so great and so numerous. God will protect His Church; He will incline favorably to our common wishes, more especially if We obtain the intercession and the prayers of the Most Holy Virgin, Mother of God, Mary, whom We have, with the assistance of the Holy Ghost, and to Our great joy, proclaimed exempt from the stain of original sin in your presence and in the midst of your applause.

Certainly, it is a glorious privilege and one fully suited to the Mother of God, to be kept safe and secure in the universal disaster of our race. The greatness of this privilege will serve powerfully to refute those who pretend that human nature has not been tainted in consequence of the first fault, and who exaggerate the force of reason to deny or diminish the benefit of revealed religion. May at length the Blessed Virgin, who has vanquished and destroyed all heresies, also efface and entirely overthrow this pernicious error of rationalism, which in our unfortunate epoch disturbs not only civil society, but which also afflicts the Church.

Now, it remains for Us, Venerable Brethren, to express to you with what consolation, we have seen you come with eagerness and in a great joy from far distant countries to this Apostolic See, the bulwark of the Faith, the rule of the truth, the support of Catholic unity, and to wish you, with a great zeal of love, before you return to your sees, all things happy and salutary.

May God, arbiter of all things, and author of all good, give you the spirit of wisdom and of understanding, that you may preserve your sheep from the snares set on every side for their ruin; and may that good and propitious God confirm with His all-powerful hand what you have already undertaken, or may hereafter undertake, for the advantage of your churches; may He give to the Faithful confided to your care such a spirit that they may never seek to remove themselves from the side of the Pastor, but that they may listen to His voice, and hasten wherever he calls.

May the Most Holy Virgin, Immaculate in her Conception, assist you; may she aid you with faithful counsel in your doubts, sustain you in your anguish, and succor you in your adversities. Lastly, raising Our hands to Heaven, We bless you, with your flocks, from the bottom of Our heart. May this Apostolic Benediction bestowed upon you be then as a certain testimony of Our charity in your regard; may it be as a certain presage of the eternal and blessed life that We wish to you all, and to your flocks; and which we beg of the Sovereign Pastor of souls, Christ Jesus, to whom, as well as to the Father and the Holy Ghost, be honor, praise and thanksgiving for all eternity.

**ENGLAND.**—The parliament was opened by the Queen in person. Her speech was almost entirely occupied with the war subjects. She spoke of the army in the Crimea in terms of admiration, and praised the co-operation of the French, and recommended the reinforcement of the army at the seat of war. A bill for the enlistment of foreign troops elicited considerable discussion in parliament, and finally passed that body. The governments of England and France have notified the Swedish government that the permission given to trade between Finmark and the Russian harbors of the White Sea is withdrawn during the blockade of these ports.—*Conversions.*—Mr. Plunket Bassance was received into the Catholic Church, by the Rev. Mr. Dewhurst, pastor of St. Peter's church, Liverpool: and the Rev. Matthew P. Haughton and wife were also received into the Catholic Church at St. Marie's, Rugby.—*Religious Receptions.*—At the Convent of Mercy, Mount Vernon, Liverpool, Miss Elizabeth S. Palmer and Miss Anne Pickaley received the white veil.

**IRELAND.**—The Tenant Right movement still progresses. A great demonstration took place in Tipperary attended, it was computed, by 25,000 persons.—*Father Mathew*, the venerable apostle of Temperance, arrived safely at Madeira about the first of December. He found the weather quite pleasant and agreeable. His health was improving.—A new church at Ballyum, erected by the Rev. Father Richard, was recently opened for divine service.—*Religious Reception.*—Miss Maria Reade, of Kilkenny, received the white veil at the Presentation Convent, Tralee. The Rt. Rev. Dr. Moriarty officiated on the occasion; and Miss Reynolds, of Dublin, was received at the Convent of the Sisters of Charity, Donegal Square, Belfast.—*The Catholic University.*—The University has lately received the sum of £867 through the hands of the Rt. Rev. Bishop of Meath; this, together with £111 previously received from that zealous prelate, makes a total of £978. The following donations have been made to the University:

Mr. Myles O'Reilly has placed in the hands of the Rector a relic of St. Stanislas, in a handsome reliquary, to be given to the University in whatever way he judges to be best adapted to promote devotion to the saint among its younger members.

Mr. Donegan has presented the house of students attached to the University building with a handsome chalice, for the use of the chapel.

The Rectors and Professors of the University of Louvain—Dr. de Ram, Dr. Beelan, and Dr. Ubachs—have shown their sympathy towards our University by sending to its library their respective works, on various academical, theological, philosophical and historical subjects.

Mr. Wilberforce, the late Archdeacon of the East Riding of Yorkshire, has presented the ecclesiastical department of the University library with some valuable and voluminous works.

Mr. O'Gorman has also presented some works on interesting Irish subjects.

**FRANCE.**—*The Opening of the Legislature.*—On the 26th of December the Emperor opened in person, at the Palace of the Tuilleries, the legislative session of 1855. Everything was conducted with Imperial splendor. There were Ministers of State, Cardinals, Bishops, Ambassadors, and military officers in imposing array. A salute of 101 guns notified the arrival of the Empress; and, attended by the Princess Matilde and a bevy of ladies, Eugenie entered and took her place in front of the throne. Immediately thereafter the Emperor, attended by a brilliant cortege, entered the hall and took his seat on the throne and delivered his speech. He declared for a vigorous prosecution of the war, and calls for additional levies and a loan. Like the Queen of England, he omits every expression of a hope that peace will be speedily re-established. Nothing is said of the late offer of Russia to accept the four points, and nothing positive is announced in reference to the aid to be hereafter rendered by Austria. The terms in which the alliance is spoken of are strong and cordial, and fully justify the satisfaction with which they have been received by the English people. The active war measures proposed in this speech indicate the determined spirit which governs the Emperor on

the Eastern question, and may safely be taken as an index of the real state of public opinion. The Emperor's speech was frequently interrupted by acclamations, and terminated amid repeated cries of "Vive l'Empereur." A loan of 500,000,000 francs was authorized by the Legislature.—The Bishop of Grenoble has condemned a book which lately appeared against the devotion of *La Salete*. It is the condemnation of this book, no doubt, that gave rise to the report, which has been adopted by some of the Protestant papers, that this devotion had been renounced by the Catholics of France.—A report has been addressed to the Emperor by M. Fortoul, Minister of Public Instruction and Ecclesiastical Affairs, relative to the execution of the imperial decree of the 28th of June, 1853, which made provision for superannuated and infirm clergymen. The resources placed at the disposal of the minister by the decree amounted, for 1854, to 600,000 francs. Between the month of March and the 15th of October last, 544,100 francs have been allocated to 1,246 clergymen, 958 of whom had discharged the duties of their ministry between 30 and 40 years, 230 between 40 and 50 years, 26 between 50 and 60 years, and 32 upwards of 60 years.

**SPAIN.**—The spirit of infidelity and irreligion seem to make the career of those who have succeeded to the head of the government in this unhappy country. Scarcely are they secure in their power when they commence to signalize their reign by an unhallowed war against religion and religious orders. The Jesuits, by an act of the most unqualified injustice, have been driven from their home and ancient patrimony, Loyola, in Biscay, and an order is preparing for the suppression of all the convents for females, except those of the Sisters of Charity. This intelligence will be received by every good Catholic with feelings of deep regret. The Jesuit Fathers are maliciously and falsely accused of favoring the partisans of *Don Carlos*, but surely the same charge cannot be made against the pious and virtuous nuns. There are nearly 800 convents of nuns in Spain. Many of them are devoted to education, and to the care of the sick, while all are of incalculable service to the country. Their suppression, together with the expulsion of the Jesuits, will be attended with the most unhappy results. When those nurseries of virtue are destroyed, and the learned Fathers of Loyola are expelled, God only knows what evils the future has in store for unfortunate Spain. The Queen has offered a royal present to his Holiness, having sent to Rome a tiara, the base of which is silver, with three golden crowns, ornamented by 18,500 brilliants, and 500 precious stones besides. It is valued at two million reals, paid from the Queen's private purse.

**PRUSSIA.**—The King, in his speech on opening the Prussian Chambers, said: "I have fresh occasion to hope that the basis of a further understanding will soon, perhaps, be obtained. Closely united with Austria and Germany, I shall continue to look upon it as my task to plead for peace and the recognition of the independence of foreign states. Should I subsequently be compelled to add force to this attitude, my faithful people will bear their inevitable burthens with resignation. The army shall be made ready for war."

**AUSTRIA.**—Austria continues to act energetically with the allies. A conference is reported to have taken place at Vienna on the 28th of December, at which the Ambassadors of England, France, Austria, Prussia, and Prince Gortschakoff, of Russia, were present. The object of this conference was to define the sense in which the different cabinets understood the *four points*, heretofore proposed as conditions of peace. Whether any thing definite was done is not known. Prince Gortschakoff, however, asked time to obtain instructions from his government.

**RUSSIA.**—We learn from St. Petersburg, that a ukase, dated December 13th, orders a levy of 10 men in every 1,000 throughout the eastern half of the empire—to commence on the 15th of February, and be completed by the 15th of March. Jews are not exempt. A Russian ukase is published, ordaining that whoever shall, after a battle, commit acts of cruelty on the wounded or unresisting, shall suffer the punishment of death. The exportation of sheepskins, provisions, rope, sailcloth, linen, and live cattle, is prohibited from the Russian ports of the Danube, Black Sea, and Sea of Azoff.

**THE CRIMEA.**—Nothing of particular interest has taken place in this region during the last month. Active preparations, however, were making on both sides for a renewal of hostilities.

**OBITUARY.—Death of the Bishop of Clifton.**—The Rt. Rev. Dr. Burgess, Bishop of the diocese of Clifton, England, died after a short illness, on the 27th of November. The Rt. Rev. Prelate was in the 64th year of his age.

The Rev. Father Bernardine, Provincial Guardian of the Capuchins in Belgium and Holland, died on the 25th of November, in the 39th year of his age.

## II.—DOMESTIC INTELLIGENCE.

## AFFAIRS OF THE CHURCH.

1. *Archdiocese of Baltimore.*

The Most Rev. Archbishop, accompanied by his secretary, the Rev. Mr. Foley, has returned safely and in excellent health, from his visit to the eternal city.

*Religious Receptions.*—On the 11th ult. at the Convent of the Visitation, Mt. de Sales, Miss Helen Fitzgerald, of Baltimore, received the white veil; and on the 8th ult. at the Convent of the Visitation, Washington, Miss Martina Dyer, of Washington, was admitted to the rank of choir sister, and took the name of Sister Mary Angela. On the 8th ult. at the Convent of the Visitation in this city, Sister Mary Louis Williamson was admitted to the religious profession.

*The Fairs* held in our city during the Christmas holydays have been attended with much success. The ladies of St. Mary's Orphan Asylum, cleared over the sum of \$1,300. The sale for the benefit of the Orphans' Home yielded nearly \$1,000; and the proceeds of the sale for the building of the new church in St. John's parish, will fall but little short of \$1,400.

2. *Archdiocese of Cincinnati.*

*Ordination.*—During the last ember week the Most Rev. Archbishop Purcell conferred orders on several students of the Diocesan Seminary. On Wednesday, Messrs. Thos. and Francis O'Shea, John Madagan, Edward Fitzgerald, Terence Smith, John Duffy, Eugene Corcoran and John Tierney, received tonsure and minor orders. On Thursday, Messrs. Walsh, O'Shea, Fitzgerald and Smith were ordained subdeacons. On Friday, Messrs. Walsh and O'Shea were ordained Deacons; and on Saturday, the Rev. Mr. Walsh was ordained Priest.

3. *Archdiocese of New York.*

*Ordinations.*—On Wednesday, the 20th of December, the Right Rev. Dr. Laughlin, acting on behalf of the Most Rev. Archbishop Hughes, gave the tonsure to Messrs. John Barry and Edward McGinn. On Thursday, Mr. John Murray, of the Diocese of Newark, together with the above named gentlemen, received minor orders and sub-deaconship from the hands of the same prelate. On Friday, these gentlemen were ordained Deacons, and on Sunday they were raised to the order of Priesthood.

*Church Dedication*—The church of the Holy Cross, situated on Forty-second street, New York city, was solemnly dedicated on Sunday, the 20th ult. to the service of God, by the Very Rev. Dr. Starrs, Vicar General of the Diocese of New York, assisted by Rev. Joseph A. Lutz and the Very Rev. Dr. Moriarty, who preached on the occasion. The church is of brick, and finely finished in the pure Roman style; it is about one hundred feet long and seventy-five wide, with a spire rising to the height of one hundred and sixty feet.

4. *Diocese of Louisville.*

The Rt. Rev. Dr. Spalding, Bishop of Louisville, is giving a course of Lectures on Sunday evenings in the cathedral of that city, vindicating the Catholic Church from the charges brought against it by modern fanaticism.

5. *Diocese of Covington.*

*Ordinations.*—The Rt. Rev. Dr. Carrel, Bishop of Covington, promoted the Rev. Patrick Guilfoyle to the holy order of Priesthood on the 23d ult. in St. Mary's cathedral in that city.

*Church Dedication.*—On Sunday, the 24th ult., the new church of Corpus Christi, in Newport, was dedicated. The Bishop officiated, and the sermon was preached by the Rev. Ferdinand Kuhr,—and on the following Wednesday, the 27th, the new church of Louisburg, a suburb of Covington, was dedicated under the patronage of St. John the Evangelist. The Bishop performed the ceremony of dedication, and officiated pontifically at Mass. The Rev. Father Weninger preached on the occasion.

**6. Diocese of Wheeling.**

The Bishop celebrated pontifical Mass at the cathedral on Christmas day. In the afternoon pontifical Vespers were sung; after which, a solemn procession of the Blessed Sacrament around the church took place, accompanied by the members of the Sodality of the Immaculate Conception, carrying lighted candles, and bearing a beautiful banner. The impressive ceremonies closed with a Benediction of the most blessed Sacrament.

**7. Diocese of Charleston.**

We are happy to learn that the health of the Right Rev. Bishop of Charleston is improving. This intelligence will be gratifying to the numerous friends of that excellent Prelate as well as to the Catholic community generally. The Report of the Treasurer of the Association for the propagation of the Faith, shows that the sum of \$425 has been collected for that purpose in this diocese during the year.

**8. Diocese of Hartford.**

*Religious Reception.*—Miss Eliza O'Sullivan received the white veil and habit from the hands of Bishop O'Reilly in the chapel of the Convent of the Sisters of Mercy, Providence, on Monday, Dec. 11th. Miss O'Sullivan took in religion the name of Sister Mary Vincent.

**9. Diocese of Natchitoches.**

The Rt. Rev. Dr. Martin, Bishop of Natchitoches, arrived at New Orleans in the early part of December, from Havre. The Bishop brought with him three priests, one deacon, one subdeacon and several seminarians.

**10. Diocese of Erie.**

*Ordination.*—The Rt. Rev. Dr. Young, Bishop of Erie, gave the order of subdeacon to Mr. Alto Hoerman, on the 4th inst. On the following day the same gentleman received Deaconship, and on the Feast of the Epiphany the same gentleman was raised to the dignity of Priest.

**11. Diocese of Natchez.**

On Friday, the 5th inst., the Rt. Rev. Dr. Vandevalde, Bishop of Natchez, conferred the order of Deaconship on the Rev. Richard Kane, and on the following day, raised the same gentleman to the order of Priesthood.

**12. Diocese of Pittsburg.**

The Rt. Rev. Dr. O'Connor, Bishop of Pittsburg, has returned to his diocese from his visit to Rome. The Rt. Rev. Prelate, we are happy to learn, is in the enjoyment of excellent health.

**13. Diocese of Chicago.**

From the *Western Tablet* we read an interesting account of a visit of the Rt. Rev. Bishop of Chicago to the University of St. Mary of the Lake. He was received amidst the ringing of the bells and the firing of the cannon belonging to the military company of the University.

*Ordinations and Confirmation.*—On the morning after his arrival the Bishop gave the tonsure and minor orders to Messrs. Devoss and Brissard, and conferred Deaconship upon Mr. Flynn, and on the Sunday following celebrated the Holy Sacrifice of the Mass, during which he promoted the Rev. Messrs. Kilroy and Flynn to the Priesthood, and administered the Sacrament of Confirmation to thirty persons.

*Religious Reception.*—On the afternoon of the same day, the Rt. Rev. Prelate went to the Convent of the Sisters of Mercy, in Chicago, and gave the religious habit to Miss Anderson of Ohio, who took the name in religion of Sister Mary of St. Augusta; at the same time he received the perpetual vows of Sister M. of St. Edward, Sister M. of St. Eugenie, and Sister M. of St. Euphrosine. During his stay at the University he attended the exhibition of the institution, with which he seemed well pleased, and expressed his gratification in terms highly complimentary to both students and professors.

## III.—SECULAR AFFAIRS.

**Congressional Debates.**—The most important, and, to many, the most interesting events which have attracted public attention during the last month, are the debates which have taken place in the National Legislature. Almost from the first day of the present session, it has been manifest that the impious, sanguinary, anti-Catholic and infidel spirit, which, in latter times, has been so profusely poured out upon the land, has infused itself within the halls of Congress. Libels against the Church and creed of Catholics, which have been a thousand times refuted, have been uttered with unblushing effrontery in the council of the nation. Among others, the Hon. Mr. Banks, of Mass., openly charged Catholics with holding the doctrine that the Pope “is supreme, not only in matters of faith, but has also a temporal power that can not only control governments, but in fitting exigencies may absolve his disciples from their allegiance.” This grave charge drew forth from the Hon. J. R. Chandler, of Pennsylvania, an able and eloquent reply. From the writings of many eminent Catholic divines, and by an appeal to numerous historical monuments, the Hon. gentleman clearly demonstrated the absurdity of the charge and took occasion to point out the fearful tendency of the movement which has invoked this outcry against Catholicity, and which, to use his own emphatic language, is “sapping the confidence of the people in each other, undermining the foundations of Christian charity, breaking the bonds of social life, relaxing the ties of moral obligations, setting creeds in hostile attitudes, bringing down the whole system of domestic, social and political life to the plans and ends of socialists and atheists, who laugh at the existence of God and seek their triumph in the obliteration of the doctrines and teachings of Christianity.”

A Bill has been introduced in the New York Legislature, having for its object the secularising Church property, by taking it from the control of the bishops and clergy, and vesting it in lay trustees. We have not room in the present number to speak of the particulars of this, and similar steps towards the revival of the penal laws against Catholics. We will recur to this subject again.

**LITERARY INTELLIGENCE.**—*Foreign.*—Amongst the most important works announced for early publication in France are an edition of *Cornelii a Lapide in Scripturam sacram commentarii*, editio nova, Tirini in Job commentatorio nee non Bellarmini in psalmorum explanationi aucta, illustrissimo DD. A. R. Devie, Episcopo Bellicensi, 20 vols. in 10. Imp. 8vo. Father Faber's celebrated work, “All for Jesus,” has been translated into French and published in Paris, in a neat volume, at 5 francs.

*England.*—The Rev. Edward Formby, who has recently prepared a very popular series of Hymns and Songs for schools, proposes to issue, on a new plan—by donations and subscriptions, a *Pictorial History of the Catholic Religion*, from the earliest down to the present times. To be completed in two vols. 8vo. embellished with 250 illustrations on wood, from designs by the most eminent living artists. The Rev. author has undertaken this laudable enterprise with the view of improving the education of the poor. His Eminence, Cardinal Wiseman, and many of the Rt. Rev. Bishops and Clergy have given their sanction and earnest recommendations to this undertaking, accompanied by large subscriptions and donations. We shall notice this more fully in a future number.—The Rt. Rev. Bishop Ullathorn is preparing a work on the *Immaculate Conception*.—Father Faber's new works, *Growth in Holiness*; and the *Blessed Sacrament*; are announced for early publication.

*American.*—Amongst the most important Catholic works recently issued, are Dunigans' magnificent edition of Haydock's Bible; Shea's History of the Catholic Missions; McGee's Catholic History of America; Lingard's History of England, abridged; The Prophet of the Ruined Abbey. The Miscellanea of the Rt. Rev. Bishop Spalding, so long and anxiously looked for, will appear early in February, from the press of Messrs. Webb & Levering, Louisville. Mr. Donahoe, of Boston, announces a new work, on the Immaculate Conception, by John D. Bryant, M. D., author of Pauline Seward. Mr. Cunningham, of Philadelphia, announces for early publication, the Life of St. Rose of Lima. Murphy & Co. announce for early publication, the fourth revised edition of Archbishop Kenrick's celebrated work on the Primacy of the Apostolic See; Dalgairn's Devotions to the Sacred Heart; *Growth in Holiness*, or the Progress of Spiritual Life, by Father Faber; The Devout Child of Mary, a collection of Novenas, &c.; Florine, a Tale of the First Crusaders, by the author of Bertha, or the Pope and the Emperor; and an Abridgment of Lingard's History of England, for the use of schools. Messrs. Lucas Brothers, announce new editions of *A Memorial of Christian Life*; Hornhold on the Commandments and Sacraments; *Sacred Heart of Jesus and Mary*; and other standard works.